

The IMPROVEMENT ERA



February 1951

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With a hundred and one things to do, every day — busy housewives take particular delight in the time saving features of a modern *automatic* Gas range. Each burner lights itself, instantly, at the turn of a knob. Accurate oven heat is uniformly maintained at the exact temperature desired for baking or roasting. Even a complete meal can be cooked perfectly from start to finish, while the cook's away — by simply setting the automatic time clock control.

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M O U N T A I N F U E L S U P P L Y C O M P A N Y

EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE amount which a program must be amplified, that is, have its energy increased in going from a microphone in the radio broadcasting studio to the listener's loudspeaker is amazing. A typical case would be the following: amplification of one thousand in the electrical signal between the microphone and the telephone line; in traveling a thousand miles by telephone it would be amplified a million times to overcome losses in the telephone wires; at the radio transmitter the signal would be amplified about one thousand times before being sent to the antenna; then to compensate for the radio waves spreading out in space and to get the signal strong enough to run the loudspeaker would take additional amplification of about a million times. The total amplification is then a billion, billion times.

A NEW type of container dispenses four to fifteen percent more of its contents than a regular collapsible tube. Cosmetics and other types of soft creams can be packaged in a tube of plastic polyethylene film which is fastened to the top and the bottom of a cardboard cylinder. By turning the base of the cylinder the tube is twisted and the contents forced out.

THE German lens V1936 No. 18 has an aperture of $f/6.8$ and a focal length of .7 inch. Its total angle of view is 210 degrees. Humans can only see about a 180-degree angle.

A RUBBER-TIRED undercarriage for the streamliner train between Paris and Strasbourg, France, has been produced by the B. F. Goodrich Rubber Co. A quieter, smoother ride with less wear on trucks and cars is the result.

FERDINAND OSSENDOWSKI reports having seen a migration of fish on Sakhalin Island, north of Japan. He saw a large pike wriggle through the grass from its own lake to a smaller lake filled with fish three hundred yards away, and in the evening the pike stuffed with fish returning to the big lake.

FEBRUARY 1951

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A PROGRAM FOR PUBLIC AND PRIVATE INVESTORS

ON December 15, 1950 the President of the United States of America went on the air to explain the necessity for proclaiming a state of "national emergency." What the situation may have produced by the time these words appear in print will constitute a test of human faith, skill, courage—and use of knowledge. The conspicuous need, the conspicuous absentee, is knowledge. The need for truth of every kind, description, and nature was never more apparent to thinking men and women. If time and energies are spared for the task, the world may yet gain the knowledge required to avoid stupid wars and disasters. We cannot be saved in ignorance. We need, in this hour particularly, knowledge to guide public opinion and policy as follows:

1. *About Formosa.* Inhabited by aborigines until about 1683; dominated by Chinese until defeated by the Japanese in 1895; under Japan from 1895 until 1945; under Chiang Kai-shek's Chinese Nationalists since.

2. *About Asia in general, its history, cultures, peoples.* If the Asiatic Russians are included, an overwhelming majority of the human race inhabit Asia. Excluding Siberia, half of mankind dwell there. Concerning them, most of the Occidental peoples, especially Americans, are abysmally uninformed. The basin of the Pacific-Indian Oceans is the center of the world stage of our times. Europe is slowly receding to a place in the wings, although still on stage.

3. *Why do men fight in Asia?* For what do they fight? Does the dynamic of the modern police state, with its propaganda and force, the silencing of all voices but its own, alone explain the phenomenon?

4. *What is the precise relation between Moscow and Peiping?* Is it possible for the former to overshadow the thinking and aspirations of the latter, with its longer, deeper history? If so, how?

The answers to these questions are not simply found. Nor are the single opinions of newspaper columnists or radio commentators adequate. The sober truth is that too much of the Occident, especially (for present purposes) the United States, has neglected

By DR. G. HOMER DURHAM

*Head of Political Science Department,
University of Utah*

Asia and Asiatic problems or dismissed them—despite World War II.

* * * * *

It's a topsy-turvy world. In 1941 the U.S.A. armed Russia and China to defeat Germany and Japan. In 1951 the U.S.A. attempts to rearm Germany and Japan to defeat Russia and China.

* * * * *

The question may be academic. But I am an academician and cannot eliminate the significance of asking any question where more adequate knowledge is needed. So the question is asked, again: *Is it impossible for Stalin-led Russians and Americans, to inhabit the same world in peace?* The related question emerges from the answer: *If not, what are the alternatives, and where does such knowledge lead us?* *Are Russia and China greater threats in 1951 than Germany and Japan were in 1941? If so, or if not, what are the consequences?*

* * * * *

This observer has opinions on all these questions. But opinions, as Plato pointed out in *Meno* two thousand years ago, are worthless unless they "happen" to correspond with true knowledge. It is knowledge we lack. We may have to face a decade or a century of brutal, desolating strife. But in the long run we may place our faith in knowledge to help us in the future. We have large scale industrial research, agricultural research, and medical research. *We need world-dimensional social science research if policies and opinions are ever to be based on knowledge.* Such knowledge is possible. Given men and a billion dollars or two for ten years, information can be turned up for the educational system that will peacefully create a revolution in human relationships. It is now quite clear that in the age of Big Business, Big Agriculture, Big Labor, and Big Government, all with Big Budgets and Big Expense

(Concluded on page 69)

THE IMPROVEMENT ERA

A WELCOME FRIEND ON COLD MORNINGS



Use this free-flowing, engine-protecting motor oil in your car — and enjoy that comfortable feeling.

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OF

The Church of
Jesus Christ
of Latter-day Saints



THE COVER

With the approval of the First Presi-
dency, the Sunday evening meetings of
the Church on February 4 have been set
aside for the commemoration of the an-
niversary of scouting. Throughout the
nation, February is Boy Scout month.
George Bergstrom's photograph was
adapted for cover use by Nelson White.

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THE IMPROVEMENT ERA

These Times

(Concluded from page 66)

Accounts for their hired experts, (it is also the age of Big Wars), we need to expand our sights in the field of social research.

* * * * *

A dream? Absolutely not. The day dawned with the English, American, and French revolutions, in man's effort to shape and determine the nature of the state and of political order in the world. The preamble to the United States Constitution is a declaration of faith in the ability of man to "establish justice, insure domestic tranquillity, . . . common defense, promote the general welfare, and secure the blessings of liberty." This faith has been backed by works. Such faith now requires more adequate knowledge to ground the necessary works of our era. We shall need to have great centers of social research, many institutes of government and world affairs corresponding to the great centers of industrial, physical, and medical research. Here is a positive program for these times! The Ford Foundation, the latest and one of the greatest of all private philanthropies, is leading the way in this field, having announced its first grants on September 27, 1950 in large, un-earmarked sums to such institutions as the Universities of California, Michigan, Harvard, Columbia, and the Public Administration Clearing House of Chicago. The Ford example suggests that instead of appropriating all the billions AFTER the horrible facts of strife, nations and states and private organizations should invest, not a little, but a great deal of earnest money for pure social research in advance. This may be the most practical policy for hard-headed men in these times. We cannot be saved in ignorance—and guesswork is no good in making plans on how to adjust to life on this earth with the majority of mankind, our brethren who inhabit Asia.

A PRAYER FOR UNDERSTANDING

By Julia W. Wolfe

I would be ready with that tactful word,
And I would know when things are
best not heard
Or best forgotten—I would be
Sometimes quite blind and sometimes quick
to see.
The gift of understanding, Lord,
Of thy sweet charity
Give thou to me.

FEBRUARY 1951



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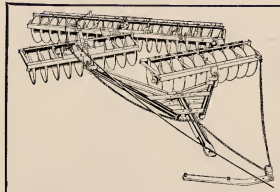
You'll save money, because this sturdy tool bar carrier can be equipped with ground tools for cultivating, chiseling, furrowing, bedding, busting, subsoiling, ditching or making borders.

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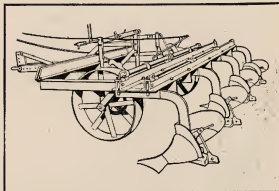
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Clela Bailey Jorgensen

Appointed To General Board

THE appointment of Clela Bailey Jorgensen to the general board of the Y.W.M.I.A. climaxes a tireless record of service in the Y.W.M.I.A. work for the past fifteen years. At the time of her appointment, Mrs. Jorgensen was serving as activity counselor in the Sugarhouse Stake Y.W.M.I.A. presidency.



CLELA
BAILEY
JORGENSEN

Following her graduation from the University of Utah, Mrs. Jorgensen was married to J. Norman Jorgensen, and they moved to Piute County where she taught school for two years. Following this they established residence successively in Seattle, Washington; Reno, Nevada; and then returned to Salt Lake City in 1935, where they opened a florist shop, following the profession they had engaged in during their residence in Washington and Nevada.

Mrs. Jorgensen has also been especially active as a PTA worker, both in her local school and also on the State Congress of PTA.

Mrs. Jorgensen's Church activity has included work as a ward Gleaner leader, teacher of Sea Gull Girls in the Primary, ward activity counselor, and ward president; she was then called as a stake board leader of Junior Girls in two stakes, and on the stake board of the Sunday School.

Elder and Mrs. Jorgensen are the parents of four boys.

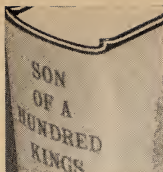
Mrs. Jorgensen has been assigned to serve on the Gleaner committee of the general board.



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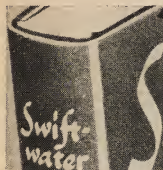


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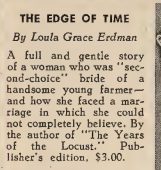
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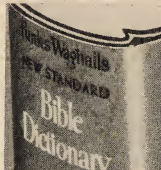
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FEBRUARY 1951

THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

November 1950

8 PRESIDENT Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Charlotte, N. C., Branch, Central Atlantic States Mission.

12 PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the combination Moore Ward chapel-Lost River (Idaho) Stake house.

President Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Gilreath (North Wilksboro, N. C.) Branch, Central Atlantic States Mission.

15 A BUST of Oscar A. Kirkham of the First Council of the Seventy and lifetime scouter will be completed by Avar Fairbanks and placed in a prominent place at national headquarters, Boy Scouts of America, New York City, it is announced.

17 PRESIDENT Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Ash, N. C., Branch, Central Atlantic States Mission.

19 PRESIDING BISHOP LeGrand Richards dedicated the chapel of the Monument Park Ward, Bonneville (Salt Lake City) Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the Orland Branch chapel, Northern California Mission.

22 CAPTAIN Warren R. Nelson left for his headquarters at Fort Ord, California, as the first L. D. S. chaplain ever to be set apart.

Eighty-seven Plute Indians had a Thanksgiving Eve feast as guests of the Cedar (Utah) stake.

J. Frank Marble succeeds Ben Hanley as superintendent of buildings and grounds on Temple Square and of the adjacent Church administrative buildings, it was announced. Elder Hanley, a veteran of thirty-two years as superintendent, will return to an advisory position after a vacation.

Formal proposal to erect a monument to Colonel Thomas L. Kane, early friend of the Church, announced. Colonel Kane came to Utah in 1857 and mediated the difficulties between

the Church and the federal government. The misunderstanding had resulted in General Albert S. Johnston's bringing his army to Utah.

24 ACTING President Joseph Fielding Smith of the Council of the Twelve, touring the Texas-Louisiana Mission, dedicated the Waco Branch chapel.

26 PRESIDENT DAVID E. HEYWOOD sustained as president of the Phoenix (Arizona) Stake, with R. Melvin Johnson and Blaine H. Alexander as counselors. Presidents Heywood and Johnson were counselors to the retiring president, Elder Delbert L. Stapley of the Council of the Twelve.

President George H. Mortimer sustained as president of the New York Stake, with David D. Paine and G. Stanley McAllister as counselors. President Mortimer and Paine were counselors to the retiring president, William F. Edwards, now dean of the College of Commerce, Brigham Young University.

Elder Albert E. Bowen of the Council of the Twelve dedicated the chapel of the Monrovia Ward, Pasadena (California) Stake.

Acting President Joseph Fielding Smith of the Council of the Twelve dedicated the Port Arthur Branch chapel.

27 ACTING President Joseph Fielding Smith of the Council of the Twelve dedicated the Baton Rouge, Louisiana, Branch chapel.

28 MONNA HANSEN of Great Falls, Montana, was named winner of Brigham Young University's annual Heber J. Grant oratorical contest.

29 A BOOK OF MORMON in large twelve-point type was made available by Deseret Book Co. The book is printed primarily for persons needing to conserve their eyesight. The volume, printed by the University Press, Cambridge, Mass., is the work of two and a half years.

December 1950

3 MANY of the Sunday evening programs throughout the Church were in charge of Sunday School officers and teachers and featured Sunday School work.

Dr. G. Homer Durham delivered the eighth annual Joseph Smith Memorial sermon at the Logan L. D. S. Institute of Religion. His subject was "Joseph Smith and the Political World, 1950."

6 PURCHASE of a three-story brick house on the corner of Seventh and Clarkson streets, Denver, Colorado, announced. The building will be used as the headquarters for the Western States Mission.

More than twelve thousand hours of labor have been donated in the past seven months to the Deseret Industries properties in Los Angeles. The construction work, carried forward on Saturdays and two or three evenings a week, has included many technical jobs, such as plumbing, electrical installations, and some heavy steel construction.

Divisions nine and fourteen of the Church athletic program began a four-day Ping-pong tournament, which is expected to be an annual affair.

Four new seminary teachers have been added by the L. D. S. stakes in the Los Angeles, California, area, to work with the high school students in the Church's program which was inaugurated last fall.

10 ELDER EZRA TAFT BENSON of the Council of the Twelve dedicated the chapel of the Logan Eleventh Ward, Mount Logan (Utah) Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Capitol Ward, Phoenix (Arizona) Stake.

Charles B. Richmond sustained as president of Park (Salt Lake City) Stake with John C. Duncan and George B. Glade as counselors. They succeed President J. Percy Goddard and his counselors, Fred M. Michelsen and Hendrik Poelman.

The last regularly scheduled stake quarterly conferences of the calendar year 1950 were held.

13 ARCHITECT's sketches of the proposed Los Angeles temple have been approved by the General Authorities, and construction is expected to begin as soon as working plans are completed by Edward O. Anderson, Church architect.

Tentative plans for a monument on the grave of Elder Parley P. Pratt, early Church leader, near Van Buren, Arkansas, announced.

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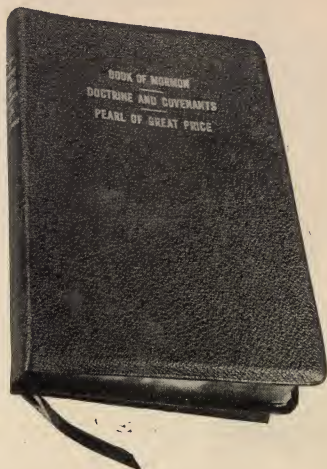
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*The
Coming
of the*

WHITE ISOLATION

*By
Dale W. Merritt*



—Photograph by Theodora Kerr

THE BLACK raider of the night
roared past the edges of the world,
hushing himself around jagged corners
that he might bellow full-throated again,
shaking tree-skeletons till their teeth rattled,
pinning the ears of the earth back
with his whiplash voice. . . .

Then the snow came,
sifting a spoondrift of silence
over the crouching plains,
stilling small movements of man and beast,
tying its sound-deadening gag of stifling white
over the mouth of the earth. . . .

Terror crept into the hulking houses,
chimneys bled forth agonies . . .
Who would dare venture out in this sinister whiteness?
Only small, feather-puffed, seed-searching birds
mock the sunrise with the derisive phoneme
of bird laughter.

Poetry

LINES FOR A VALENTINE

By Elaine V. Emans

It wouldn't be glamorous
Enough to say you wear
So well, nor that I love
Your always playing fair,
Nor that I appreciate
Your quality of kindness,
Nor that it cheers me, having
You feign deliberate blindness

To my persisting faults.
It would be out of place
To write among the flowers,
The cupids, and the lace,

What your understanding means
At any hour I need it—
But here, my love, it's written:
So here, my sweetheart, read it!

REASONABLE FACSIMILE

By S. H. Dewhurst

IT WAS indeed apparent he
Had figured he'd outwitted me,
For as I passed him slowly by,
From out the corner of my eye
I saw him smile and start to throw
That huge and hard-packed ball of snow.

I wonder now just what he thought
To see his planning go for naught,
To see me duck then walk away,
The victor in our little "fray."
He hadn't guessed I used to enjoy
The selfsame thing when I was a boy!

MEMO—FEBRUARY 14TH

By Marghale Woolsey

LOVE's not easy to present,
Save in murmurs and kisses.
For its paper-lacy line
There's no better rule than this is:
Lest a maudlin sentiment
Make romance's ending terse—
Never look a valentine
Critically in the verse!

THE GOLDEN TRUMPET

By Margery S. Stewart

WHEN is the moment
In the frozen ground
The seed stirs and quickens?
What signal, sound,
Breaks the brown prison?
What finger shakes
The sleeping cell?
What warmth awakes
The fragile, flickering life,
The green rush
Of tendrils circling in
The dark, the hush
Broken by tremendous force
Of growing?
I will awake from granite silence—
Knowing!

76

POINT OF VIEW

By Eleanor Alletta Chaffee

TWO hands against the dripping pane,
he stared,
Small prisoner of weather, at the storm.
"Mummy, the world looks crooked!"

So we shared
Together in that safety, still and warm,
The outlook through blurred glass. For
him the sun
Would soon break through the clouds and
all be fair;

The crystal gleaming and the tempest
done,
The universe his once again to share.
What of the "crooked world" for us who
see

Darkly through glass a world we never
made,
Lashed by the gale, strange to all amnesty?
Shall we turn from our square of sky,
afraid,

Or like the child whose hope, perennial
bloom,
Renews itself, laugh in the face of doom?

MY GIFT TO A GLEANER

By Elisabeth S. Gunnell

THIS special gift I chose for you
Cannot be seen by human eye;
But swiftly, through the ether waves,
It wings its way to God on high.

It humbly prays for him to bless
And guide your every step,
That all your actions, thoughts, desires
Leave you without regret.

May thoughtfulness, sincerity
Clothe you from day to day;
May loveliness envelop you
And virtue pave the way.

May peace of mind be yours today;
May God bow down and nod.
For prayers are—I know it well—
Our closest link with God.



FRESH-FROSTED

By Vesta Nickerson Lukei

THE world is a winter cake
Of chocolate dough,
The whipped-cream icing, flake
On flake of snow.

WISDOM IT WERE

By Jon Beck Shank

HAVE we forgotten, has our wisdom flown
With season's leaves that leave a
barren tree,
How to smash fear and how to mend the
bone
Of peace fear smashed and compromised
the free?
Wisdom it were to use our state a stone
And hammer ill to better shape than woe;
Sinful that men their lapses should atone,
So slowly love expires under snow.

Go feel the wires where Buchenwald was
fenced,
And smell the musk that holds its sin
defined.
Stand in the rubble of the Nippon breeds
Where hundred thousand souls were quick
dispensed:
Be bribed by others' anguish to be kind,
To exorcise the moral sense in deeds!

LINCOLN

(A Shakespearean Sonnet)

By Mabel Law Atkinson

HE gave our nation of his giant strength.
When it was weak and could not
stand alone,
He held its groping, tottering form. At
length,
Triumphant, it emerged from war's dark
zone.
Fulfilled the vision that this prophet saw
Upon his knees with weary, massive head
Bowed low. The ice of fearful hearts
would thaw
Before the sunshine of his love. Though
dead,
He walks the earth to temper every hour,
For death but gave him every nation's
lands
In which to dwell with tender, deathless
power.
The work of this loved commoner with-
stands
Erosion of ill winds. He has his place
Within the universal heart's embrace.

THE PIRATE

By Eleanor Nadeau Fowler

A PIRATE came pounding at my kitchen
door.
"Chocolate cookies!" he cried with a roar
That set me a-trembling. He brandished a
gun;
His cutlass reflected the bright morning
sun;
And daggers were stuck in his belt, fore
and aft.
When I brought him the cookies, he
grabbed them—and laughed!
Then I saw that I need not have been so
afraid,
For the cutlass and daggers looked very
homemade.
But he seemed unaware that his gun would
not shoot,
As with sparkling eyes, he made off with
his loot.

And later I could not help noticing this:
My own little boy had a choc'laty kiss!

THE IMPROVEMENT ERA



LINCOLN...

and This Land

By

President George Albert Smith

PRESIDENT ABRAHAM LINCOLN, in one of his important messages, gave us this remarkable advice:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the laws is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice—in short, let it become the political religion of this nation."

That was the voice of him now stilled in death, who gave his life because of his desire for the perpetuation of the liberty that was guaranteed under the Constitution of the United States. He was unafraid. When the duty was placed upon him to battle for the liberties of mankind, he dedicated his life to that purpose, and in due time, our Father in heaven accepted his offering, and his name

is emblazoned upon the pages of history as a great and noble man who dared to do right, and his praises will be sung and his virtues extolled throughout all time.

I am grateful that there is inherent in the Church of Jesus Christ of Latter-day Saints a determination to sustain the laws of the land. I am grateful for the government that our Heavenly Father gave to us, for he has said that he raised up wise men to prepare for us the Constitution of this great nation, and I am thankful that he has given unto us the assurance that *so long as the people of this land live in righteousness*, he will be their God and their King. I am grateful that this land has been consecrated to liberty and that the way was prepared for the coming forth of the gospel in this great and wonderful nation.

Many parts of the world are closed to the teaching of this eternal truth because many of our Father's children have failed or refused to keep the commandments of God, and the adversary has put into their hearts to do the things that have brought war into the world and even our own nation may not be free if we fail to follow him who is the Lord of this land—for our Father has said that it should only be recognized as his favored land if the people keep his commandments. The only hope for peace and prosperity in America will be on these terms. God the Eternal Father is our King; he is our Lawgiver. But righteousness is the *price of peace*.

The Editor's Page

"Opinionated" People

RICHARD L. EVANS

WHEN a man drives a stake down deep without being sure he is putting it in the right place, he may have to pull it up again with a good deal of difficulty. And when a person proclaims a positive opinion without being sure of his facts, he may have to modify it with much embarrassment. Some people with strong opinions can put them over without irritation, while others let their opinions protrude to the point where everyone stumbles over them. We have all known people who habitually oppose almost any opinion other than their own. We have all known people who perversely take the opposite side of almost any question. We have all known people who seem to have become so accustomed to thinking they are right that it is difficult for them to suppose they could ever be wrong. But just as surely as people become overly "opinionated" other people are going to take pleasure in opposing their opinions and in exposing their errors. The fact is that we all make many mistakes. And no man, however self-confident or self-

assured, can afford to overlook the possibility of being wrong as well as the probability of being right. The person who approaches with an open attitude is usually accepted with less restraint if he is right, and he can retreat with less embarrassment if he is wrong. And even a man of success and assurance must learn to alter his views when he comes in conflict with a demonstrated fact or a proved principle. To give up a wrong opinion is a wholesome kind of repentance. Of course it is possible for a person to be too agreeable. Opinions that waver with the winds aren't worth anything. A man who doesn't have convictions and who doesn't defend them isn't worth listening to. But people who are too sure of what they don't know and who proclaim too positively their poorly supported opinions offer an open invitation to resistance and resentment. It is a great gift to be able to have definite opinions without appearing to be "opinionated." It is a great gift to be able to lead men to an idea and make them want to drink without trying to pump it into them under pressure.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, NOVEMBER 26, 1950
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DID JOHN TAYLOR ADVOCATE LAWBREAKING?

By John A. Widtsoe OF THE COUNCIL OF THE TWELVE

THE "Manifesto" presented to the general Church conference of October 1890 suspended the practice of polygamy. Since that time it has been unlawful in the Church for a man to have at the same time more than one wife. Any violation of that rule has been and is punished by excommunication from the Church.

The people accepted the "Manifesto" because it came to them in the established order of the Church. President Wilford Woodruff said it was a revelation.¹ It had the force of a revelation, since it came from the lips of the sustained prophet of the day; it was in harmony with earlier revelations on similar subjects; and the Church had battled for the practice, as a part of their constitutional rights, until at last the Supreme Court of the land had ruled against them.

They did not relinquish their faith in the principle but surrendered the right to practise it. They understood the distinction between a principle and the practice of it.

Nevertheless, as would naturally happen under a hotly debated subject, some over-zealous people paid no attention to the action of the conference. They continued, quietly, to take plural wives, and urged others to do so. These were mostly devoted but misled members of the Church.

There were others, however, who actually defied the authority of the Church. These apostates from the Church, seeking to justify their unlawful behavior, have made two claims which involve the character of John Taylor, third president of the Church.

First, they claim that John Taylor as President of the Church received revelations that would make the later acceptance of the "Manifesto" unlawful. But they forget that the revelation most frequently circulated urges complete and constant loyalty to the principle but also says that its practice "must be obeyed by those calling themselves by my name, *unless they are revoked by me or by my authority.*" The authenticity of this revelation is seriously in doubt. They also

¹See THE IMPROVEMENT ERA, November, 1940, "Evidences and Reconciliations," pp. 673, 693-4.

forget that no revelation even from the living prophet becomes a Church doctrine unless it is presented to the proper quorums of the priesthood and to the people.

Secondly, they charge that John Taylor set apart a small group of men to act in the matter of plural marriage over any action that might be taken by the Church. This, of course, is sheer nonsense. President Taylor was well versed in the practices of the Church. He was taught and trained by the Prophet Joseph Smith himself. He knew any such action, should he take it, would have to be communicated at least to his Counselors. That is understood by all informed Latter-day Saints. Moreover, there is evidence that the ringleader of this group confessed that in promulgating the practice of plural marriage against the law he had acted contrary to President Taylor's commission. There is a difference between defending a principle, and practising it.

President Taylor was an honest man. He fought to the end of his life for the divinity of the principle of plural marriage. But he also knew that under God's law, when the practice of a principle is forbidden under the law of the land, the people are held guiltless if the principle is not obeyed.

This is clearly stated by President Taylor himself in a sermon

for us to have wives now. And when the Edmunds law was passed, I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law. I did

not wish—although I considered the law infamous—to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Ku-Klux, or Communist, or a Molly Maguire, or any of these secret societies that

are set on foot to produce the disintegration of society and disturb the relations that ought to exist between man and man, between man and woman, or man and his God. I desired to place myself in obedience, or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these things, I can or we can. These are my feelings. Men and nations and legislators often act foolishly and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with that law. I said to my wives: 'we are living in this building together.' We were quite comfortably situated, and we might so have continued, but I said to them that, 'Under the circumstances, it will be better for me or for you to leave this place; you can take your choice.' They had their homes, which were quite comfortable, down here, which they now inhabit, so I said to them, 'you can go there, and I will stay here, or you can stay at the Gardo House, and I will go there or somewhere else, for I wish to conform to this

Edmunds Law as much as I can.'

"I am always desirous to let everything have its perfect working. We talked sometimes about patience having its perfect work. If we have laws passed against us, I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings today."

This should be a sufficient answer to those who attempt to misinterpret the acts of one of the latter-day prophets of the Lord.

EVIDENCES *AND* RECONCILIATIONS

CLI

An Answer to the Questions of Youth

delivered Sunday afternoon, February 1, 1885, in the Salt Lake Tabernacle. This sermon was reprinted in pamphlet form and widely distributed. In this sermon he speaks of the congressional law against the practice of plural marriage and states, as his opinion, that it is "contrary to justice and the rights and the freedom of men."

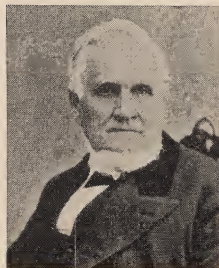
Having done this he continues, "But I said to myself, I will let that law take its course; I will place myself in accord with it so far as I can. Did I do it? I did.

I remember talking to Mr. Pierrepont, who was Attorney-General under President [U. S.] Grant's administration. He with his son called upon me. They dined with me, and perhaps I can explain my views on this subject by repeating the conversation as well as any other way. I have a sister keeping my house for me—the Gardo House. When Mr. Pierrepont came in, I said:

"Mr. Pierrepont, permit me to introduce to you my sister, who is my housekeeper. It is not lawful



PRESIDENT
JOHN TAYLOR



LAMAN FOUND

By Ariel L. Crowley, LL.B.

Chapter I

THE question is often asked: Has any trace ever been found of the name *Laman* used among the Indian tribes at or immediately following the time of the discovery of America?

The Lamanite nation, according to the Book of Mormon, although the 'subject of a curse,' succeeded in the end of the fourth and in the beginning of the fifth centuries A.D. in overwhelming the vice-weakened Nephite people.¹ At that time the dominant Lamanite factions were at war not only with the Nephites, whom they destroyed, but also within their own factions.² All Book of Mormon evidence points to the survival, at the close of Book of Mormon history (about 421 A.D.) of a very numerous people identified by the names *Laman* and *Lamanite*.³

It seems reasonably probable, accepting the truth of the Book of Mormon narrative, that even though decimation of numbers might be expected from continual internecine wars, and although adoption of separate factional names was the common practice,⁴ some trace of the name *Laman* could have survived the passage of ten centuries which intervened before the discovery of America.

On the one hand it would not be surprising if the name had been wholly lost as the systems of writing and entire civilizations found in recent archeological research in Mexico, Central and South America were lost;⁵ on the other hand identification of a people in America under the name *Laman* or any variation of it as of the time of founding of the Spanish missions, particularly in records not accessible to Joseph Smith in his lifetime, would strongly corroborate the Book of Mormon and stand as direct evidence of its truth.

There is such evidence.

In the year 1772 there was published in Mannheim, Germany, in the German language, a work entitled *Nachrichten von der Amerikanischen Halbinsel Kalifornien*, which is a record of the missionary

labors of Jacob Baegert, a German Jesuit missionary of the Catholic Church.⁶ The work remained in obscurity, untranslated into English, until 1863, when it was translated by Charles Rau and published in the 1863 and 1864 reports of the board of regents of Smithsonian Institution, under the title, "*An Account of the Aboriginal Inhabitants of the Californian Peninsula*, as given by Jacob Baegert, a German Jesuit Missionary who lived there seventeen years during the second half of the last century."

In Chapter 10 of his work, Jacob Baegert says:⁷

Leaving aside a great many dialects and offshoots, six entirely different languages have thus far been discovered in California, namely, the *Laymona*, about the mission of Loreto; the *Cotshimi*, in the mission of Xavier, and others towards the north; the *Utchiti* and the *Pericu* in the south, the still unknown language spoken by the nations whom Father Linck visited in 1766 during his exploration of the southern part of the peninsula; and lastly the *Waicuri* language, of which I am now about to treat, having learned as much of it as was necessary for conversing with the natives.

The name *Laymon* (an obvious phonetic equivalent of *Laman*) was not only the name of the tongue spoken but also of the people who spoke it. Miguel Venegas, Spanish historian, wrote,¹⁰

These native tribes belonged to three main groups or families. In the south from San Lucas to the 24th parallel lived the *Pericus* or *Edues*. To this tribe belonged the troublesome *Guaycuras* who inhabited the coast between LaPaz and Mission Loreto. The second group, in the immediate vicinity of this same mission, were members of the *Monqui* family. The largest clan, known as the *Chochimis* or *Laymones*, lived in the northern part of the peninsula.

Somewhat earlier, Eusebio Francisco Kino (1644-1711) in his *Historical Memoir of Pimeria Alta*,¹¹ quoted the following from a letter which was written by the Catholic priest Francisco Maria Picolo of the Company of Jesus prepared at Guadalajara in response to the royal cedula of July 17, 1701:

Father Rector Juan Maria having now discovered on the north side and I on the south and west a copious harvest, we divided into two missions, and soon we noticed that there was mingling in them of nations of different languages, one, the *Monqui*, which we already knew, and the other the *Laimon*, which we did not know. Immediately we set about with all diligence to learn the latter, and because it is the dominating language, and appeared to be the general one in this extensive kingdom, with continued study we learned it quickly and in it we preach continually and teach the Christian doctrine to the *Laimones* as in the *Monqui* to the *Monquis*.

Dr. R. G. Latham, the early and eminent English philologist, in his little-known *Comparative Philology*,¹² turned his attention to the languages and people of Lower California and wrote:

Of recent notices of any of the languages of Old California, *eo nomine*, I know none. In the *Mithridates* the information is pre-eminently scanty.

WITH no traditions explaining their origin, or the splitting into innumerable tribes incessantly at war with one another, the Indians are at a loss about knowledge of events occurring before their own birth.

According to the only work which I have examined at first hand, the *Nachrichten von der Amerikanischen Halbinsel Kalifornien* (Mannheim, 1772; in the *Mithridates*, 1773), the anonymous author of which was a Jesuit missionary in the middle parts of the peninsula, the languages of Old California were

1. The *Waikur*, spoken in several dialects
2. The *Utshiti*
3. The *Laymon*
4. The *Cochimi*, north and
5. The *Pericu*, at the southern extremity of the peninsula
6. A probably new form of speech used by some tribes visited by Linck



THE writings of Francisco Maria Picolo, Catholic priest of the Company of Jesus (in 1701), the written records of Father Taraval, another Catholic priest, and the voluminous scholarly report of Jacob Baegert, a German Jesuit missionary of the Catholic Church to Lower California nearly two hundred years ago, all give strong identification of a people in America under the name of Laman or variations of it, as they found these tribes at the founding of the Spanish missions.

NOT accessible to Joseph Smith during his lifetime nor long afterwards, these documents strongly corroborate the Book of Mormon and stand as direct evidence of its truth.



AN Indian often does not know the names of his own parents or who they were if he should happen to have lost them during his infancy.

and Laymon were dialects of it, how far they were separate substantive languages, is not very clearly expressed.

Elsewhere from the notes of the earliest authorities, the following may be cited:

The Jesuit Francisco Maria Picolo, in his *Memoir*, wrote of the tribes in Lower California: "Some speak the language of Monqui, the others speak the Laimone language."¹⁵

Ducrué, in *Murr, Nachrichten*,¹⁴ says: "*Dreyerley Sprachen in Californien, die de los Picos, dann die de los Waicuros, und unlich die de los LAYMONES.*"

Hassel, in *Mexico Guatemala*,¹⁶

listed the tribes as "*Die Pericu; die Waicura; die Laymon; die Cochimi,*" in the area under consideration.

Muhlenfordt, in *Mejico*,¹⁰ details the linguistic families as "Pericues, Monquis, Cochimas, Laimones, Utchitas, and Incas."

In 1941 Gerard Decorme, a priest of the Society of Jesus, published a work *La Obra De Los Jesuitas Mexicanos*¹⁷ in which he comments upon the studies of the Spaniard Pimental as follows:¹⁸

Pimentel simplifies too much when he reduces the languages of California to two families, the Cochimi or Laimon in the north and the Guaycura or Monqui in the south (Guaycura, Uchita, Cora, Concho or Lauretano). P. Taraval recognizes three families from which come: two others, which it is necessary to learn; although he places them as indistinct. P. Juan Luyando judges that there are really five; the Liguí, which is spoken in Loreto and Santiago

(Continued on following page)

This is what we learn from what we may call the Mannheim account: the way in which the author expresses himself being not exactly in the form just exhibited, but to the effect that, besides the Waikur with its dialects, there were five others.

The Waikur proper, the language which the author under notice was most especially engaged on, and which he says that he knew sufficiently for his purposes as a missionary is the language of the middle part of the peninsula. How far the Utshiti

(Continued from preceding page)

Ligui; the Monchi or Monqui which they speak in Dolores and La Paz; the Guaycura and Uchiti in Todos Santos and Santiago; the Pericu in San Jose del Cabo and Cochimi in San Jose; San Miguel, La Purisima, Santa Rosalia, Guadalupe, San Ignacio and all the northern discovered territory. All these have their dialects almost on every ranch and varying as much as Spanish from Portuguese. Thus in Cochimi or Laimon: *Tamaa* means people, in St. Jose they say *Tamo*, in Guadalupe, *Tama*, in San Ignacio *Tomo*, in Santa Rosalia *Tamoc*, and thus in other vowel sounds: some say *aa*, others *ee*, others *oo*, or even confuse some with others. The first outline of vocabulary and doctrine in Cochimi is that of P. Kine (cf. Bolton in his life, page 227). The best work in Cochimi owes itself to P. Miguel del Barco. In Ligui (Edit, Noe, Concho, Lauretano) the professors Goni and Copart were the first.

In a letter to the author dated July 27, 1949, Sr. Gerard Decorme clarified the matter somewhat further as follows:

Father Taraval put three tongues in California, Father Luyando, five:

Ligui, spoken in Loreto and Ligui, Monchi or Monqui, in Dolores, La Paz; Guaycura and Uchiti in Todos Los Santos and Santiago; Pericu in S. Jose del Cabo; Cochimi or Laimon in S. Jose, S. Miguel, La Purisima, Santa Rosalia, Guadalupe and all north. All of them had their dialects in each locality, viz., Laimon or Cochimi: *Tamaa* means people; in S. Jose they say *Tamo*; in Guadalupe, *Tama*, in San Ignacio *Tomo*; in Santa Rosalia *Tamoc*. The best work in Laimon is by Fr. Miguel del Barco. Fr. Helen wrote a catechism in Cochimi.

It is a little singular that Sr. Decorme should select as illustrative of the language of Laman the word *tamaa* (people), very close in its essentials to the Hebrew *'am* (people). The progress from the difficult, rough, guttural sound of the Hebrew letter *ayin* to ease of the *t* in *tamaa*, in the speech of a people descended from Hebrew sources, retaining the *am* root and the meaning intact, is readily understandable. A little farther north the word became *Pama* in the same way.¹⁹

The name *Laman* assumed, as is seen above, various spellings, when transliterated from the spoken tongue of the natives into the languages of the Europeans. In addition to those cited, it sometimes took the form "Limon." It was so used in plural form *The Indian Tribes and Languages of the Peninsula*,²⁰ where it is said:

Between San Fernando and Molege were the Limonies, divided, going from the north, into the Cagnaguets, Adals and Kada-Kamans. From Molege to Loreto were the purer Cochimes or Guaicuris, or Vicuvas, whom the Jesuits assert were of the same language as the Limonies.

In 1891 the name was rendered, in the plural form of *Lamans* by Elisee Reclus, in *The Earth and Its Inhabitants*.²¹ The passage is of significance:

The Chontals appear to be related to the Lencas of Honduras; their language is distinct both from Aztec and Maya, and they still number about 30,000, mostly designated by the names of the river inhabited by them. Some, however, bear distinct names, such as the Pantamas of upper Segovia, the Cucras following lower down, the Carcas, Wulvas (Illuas), *Lamans*, Melchoras, Siquias, and the Ramas of the Rio Mico, rudest of all the aborigines.

The significance of the passage lies in the reference to a possible origin in Honduras. The tribe of Laman described by Jacob Baegert certainly was not indigenous to lower California, which was in those times, and still is, in less measure, a place of great hardship and small natural attractions.²² Baegert uses blunt language:

It remains now to state my opinion concerning the place where the Californians came from, and in what manner they affected their migration to the country they now occupy. They may have come from different localities, and either voluntarily or by some accident or compelled by necessity; but that people should have migrated to California of their own free will, and without compulsion, I am unable to believe. America is very large, and could easily support fifty times its number of inhabitants on much better soil than that of California. How, then, is it credible that men should have pitched, from free choice, their tents amidst the inhospitable dreariness of these barren rocks? It is not impossible that the first inhabitants may have found by accident their way across the sea from the other

side of the Californian gulf, where the provinces of Cinaloa and Sonora are situated; but to my knowledge, navigation never has been practiced by the Indians of that coast, nor is it in use among them at the present time. There is, furthermore, within many leagues towards the interior of country, no kind of wood to be had suitable for the construction of even the smallest vessel. From the Pimeria, the northernmost country, opposite the peninsula, a transition which might have been easier by land, after crossing the Rio Colorado or by water, the sea being in this place very narrow and full of islands. In default of boats they could employ their balsas or little rafts made of weeds, which are also used by many Californians who live near the sea, either for catching fish or turtle, or crossing over to a certain island distant two leagues from the shore. I am, however, of opinion that, if these Pimerians ever had gone to California induced by curiosity, or had been driven to that coast by a storm, the dreary aspect of the country would soon have caused them to return without delay to their own country. It was doubtless necessity that gave the impulse to the peopling of the peninsula. Nearly all neighboring tribes of America, over whom the Europeans have no sway, are almost without cessation at war with each other, as long as one part is capable of resistance; but when the weaker is too much exhausted to carry on the feud, the vanquished usually leaves the country and settles in some other part at a sufficient distance from its foes. I am, therefore, inclined to believe that the first inhabitants while pursued by their enemies, entered the peninsula by land from the north side, and having found there a safe retreat, they remained and spread themselves out. If they had any traditions, some light might be thrown on this subject; but no Californian is acquainted with the events that occurred in the country prior to his birth, nor does he even know who his parents were if he should happen to have lost them during his infancy.²³

(To be concluded)

NOTES

¹Atma 3:14.

²Mormon 8:2-7.

³Mormon 9:7-21.

⁴Mormon 8:8.

⁵Mormon 5:6; 6:8.

⁶Atma 2:1-21; 30:59; 43:6; 46:28; Jac. 1:13.

⁷P. A. Means, *Ancient Civilizations*, New York, 1942, pp. 4 f.; W. F. Sands "The Prehistoric Ruins of Guatemala" in *National Geographic Magazine*, Vol. 24, p. 325; A. H. Verrill, *Old Civilizations*, New York, 1929, etc.

⁸Published also in *Mithridates*, 1773.

⁹1864 Rep. Smithsonian Inst., p. 393; *An Account of the Aboriginal Inhabitants of the Californian Peninsula*, Translation of Jacob Baegert's *Nachrichten*, by Charles Rau, Parts 1 to 4, 1863 Report Smithsonian Institution, p. 352 f.; Parts 5 to 10, 1864 Report Smithsonian Institution, p. 378 f.

¹⁰Juan Maria Salazar, Madrid, 1757. English Translation of Margaret Willbor, Cleveland, 1920, p. 37.

¹¹Vol. II, p. 50, English Translation of Herbert E. Bolton, University of California.

¹²Vol. I, p. 423.

¹³Recueil de Voyages au Nord, Vol. III, p. 279.

¹⁴Ibid., p. 392.

¹⁵Ibid., p. 37.

¹⁶Ibid., Vol. I, p. 212.

¹⁷Antigua Libreria Robredo, Mexico, D.F. 1941.

¹⁸English Translation of Barbara Crowley, 1949.

¹⁹Bancroft Native Races, I, p. 362.

²⁰Resources of the Pacific Slope, J. Ross Browne, 1869, pp. 53-54.

²¹Appleton & Co., New York, 1891. Vol. I, p. 283.

²²National Geographic Magazine, Vol. 36, pp. 307-330.

THERE MUST BE DREAMS

By Catherine E. Berry

MAN does not live by bread alone; His spirit must be fed, There should be hope, encouragement— His footsteps must be led By some abiding faith in life, In God and in himself, That he may master all defeats, Put failure on the shelf, There must be dreams to feed his heart, Beauty for him to share, The sweet delight of love, the deep True solace found in prayer.



Government Records Help in Genealogy

By Eugene Olsen



HAVE you ever asked the government of a country to help you gather your genealogy records? I have, and I received a photographic copy of a tattered calfskin deed from the government archive in Norway.

It runs our pedigree back to nearly 1460. It tells how our people lived five hundred years ago. It shows how the lawyers used to cut slots in the deed so they could notarize it. It required six lawyers and two barrels of corn (grain, to us) for an "open letter."

In it we find that debts were paid with corn, butter, or what have you. The land was divided into something like our acres, called *Markebol* or "markfields." These people laid out landmarks much like ancient Israel, and these marks were sacred. It was a sin to move one of them.

By 1925, our family had exhausted the church records of Risør, Norway. Our genealogist, who visited Risør, saw that the old church records began about 1700. But we could see hundreds of unknown ancestors waiting for the gospel ordinances. This caused an uneasy, restless feeling that drove some to try again.

In 1930 we asked the Genealogical Society of the Church of Jesus Christ of Latter-day Saints to approach the government archive in Oslo. That office requested \$50.00 for research, which was sent. The results were most gratifying. Mrs. Ovena J. Ockey, a worker in the library and also a relative of ours, translated the information for us. Let me quote a few interesting passages to show how life went on in those early times:

To all men who see or hear this letter read, I . . . send God's and my greetings. I make known that since my saintly father, Svend Nikulasson, long ago sold to Amund Ormsson [my eighth great-grandfather] "saintly in the presence of God" 14 Markebol "mark-fields" of land in Moen, situated in the valley of Brunkberg Parish Kvitesøid, where was the above-named Amund's own inheritance.

Doesn't this sound very legal and formal? It was written in 1591, three hundred sixty years ago.

I have underlined the word inheritance because these people, like ancient Israel, held their land as a

sacred inheritance. Even the king and the government could not take a tax deed on a man's inheritance for twenty years. Now Amund had an *Odel* or *Adel* right to half of Moen (fourteen "markfields.")

Adel is hard to translate. It means "noble fight." The real noblemen of Norway were those with inheritances. Their children were eligible to marry into the royal family.

In this deed, Amund is buying the other half of Moen. For the next three hundred years, Moen passed from father to son or daughter. There we might still be farming if Thor Olsen had not taken sick and died. There was a mortgage on the place for money to buy out the other heirs. Thor's young widow could not meet the debt, and the rich factory owner foreclosed the mortgage.

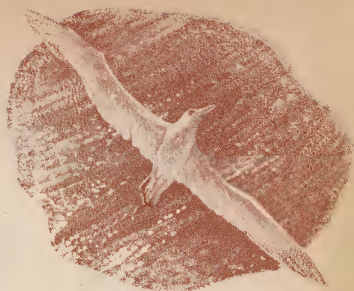
Here is another paragraph from the deed:

Furthermore I have received thereof of Aslak Guttormsen [my sixth great-grandfather] one barrel of corn (wheat) . . . Because of the corn which they have thereafter freely and willingly given me, wherefore I now with this letter affirm and confirm the sale . . . In confirmation hereof have I permitted my mark to be subscribed and asked the sworn officers (lawyers) to affix their seals.

Each lawyer wrote on a long strip of hide and tied this strip to the deed. Then each person gave his "yes" and his hand stroke, and the transaction was over.

I am sure you will never be satisfied with your record until you have tried the government archives.

WINTER



THE NEST was a slight depression in the sandy soil beside a clump of tussock grass. Behind it a cliff rose steeply, cutting away the blast of the fierce west gales that blew almost unceasingly throughout the year. To west and south rolled for thousands of miles the mountainous seas of the South Atlantic. A few miles to the south, Horn Island, too wild for even sea birds to nest on, rose frowning and stark from the waves.

A week before the two eggs were due to hatch, a skua gull that had watched its chance since the first was laid, swooped down and bore one off; while, a few feet away, the mother bird savagely snapped her great yellow bill, powerless to waddle back to the nest in time to drive off the raider.

It was blowing a hurricane on the day that the solitary egg hatched, but though the wind roared with unrelenting fury, the nestling knew no fear. A soft gray ball of fluffiest

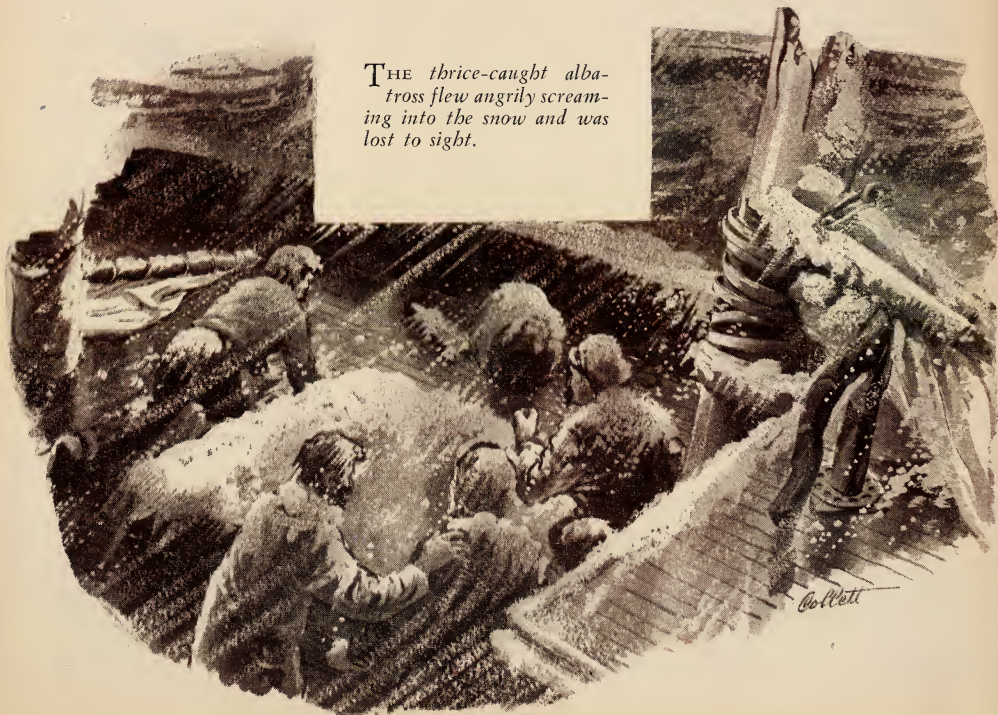
down, his sole feeling was hunger.

As day by day his parents crammed food into his bill, the young albatross grew amazingly. Nowhere along the nest-crowded foreshore did any nestling grow so fast as he. Of all the nests, his alone had been raided by the thieving skua. For him, his parents' loss was gain. Every day he gulped down food enough for two. And yet, with a seemingly insatiable appetite, he screeched for more.

There came at last a morning when the young albatross fluttered onto his mother's back and nestled there between her wide, white wings. In his bright, beady eyes was a look of both desire and fear. He was still huddled on his mother's broad back when she rose, slowly unfolded her wings, spread them, and sailed due southward on the gale. Floating without effort on the wind, she flew on and on till the Horn was almost out of sight behind her.

Till his mother returned to the foreshore, the young bird remained between her wings. Then he fell clumsily back to the nest and petulantly screeched for food. She paid no heed, and presently he fluttered onto her back again, and she flew seaward once more. And this time, while she hovered a hundred feet above the raging water, he fell—shaken from his perch by a sudden, determined tilt of her body. Next moment, with his hitherto untried wings outspread, he also was floating on the gale. And so she forsook him, and, days before

THE thrice-caught albatross flew angrily screaming into the snow and was lost to sight.



PASSAGE

By Bill Adams

any other young albatross left its nest, he became a homeless wanderer of the Cape Horn sea.

Days grew into weeks, weeks to months. Sometimes, sated with food, full-feathered now and grown to his full size, more than twelve feet from wing tip to wing tip, the albatross rested on the crags of the Horn. More often he circled the sea, out of sight of land, alone, apart from all other birds, his beady eyes downturned to the dark, stormy water. Then, at dawn one day, the albatross saw approaching him a shape from which three tall sticks rose; on each tall stick a white, wind-bellied cloud. He fell behind the ship, following her; and,

its leg. On it were written the ship's name, her position, and the date; and beneath, "Please report us all well."

The mate released the hook and dropped the albatross over the ship's stern. Screaming with rage, but unaware of the scrap of canvas he was carrying, he circled away upon the rising gale. For a week he scouted the wind-whipped sea, while spray, driving in clouds, hid its surface from him.

At last, on a day when the wind was lulling, when his hunger had become so great that he flew with less strength in his wings, he saw far away a long streak of black cloud low above the water. Hasten-

Days passed to weeks, and weeks to months again, and if ever the albatross saw a ship, remembering the indignity that had come to him through ships, he gave her wide berth. Sometimes, seeing him far away, sailors pointed him out to their fellows, remarking on his majestic size and spotless white beauty.

The albatross was three years old when, on an almost windless midnight, he saw through thinly falling snow a wreck that rolled and tumbled to the Horn's long surges. Her masts were gone, her bulwarks smashed, her boats swept away. For a time the bird hovered above the wreck, then, since no living thing was to be seen, settled, tucked his head beneath a wing, and slept.

In the gray dawn a deckhouse door opened, and a sailor with a stubbled face and tired, hopeless eyes peered about the deck. Seeing the albatross, he turned and shook his sleeping fellows, saying, low-voiced, "Food!"

Famished sailors crowded on silent feet to the deck. For three days no food had passed their lips. Stealthily the first approached the sleeping bird, who, waking with two hands clasped round his neck, uttered a squawk of fear.

The sailor drew his knife, but an old seaman cried, "Hold on! Hold on!"

"Hold on? For what hold on?" questioned the other. "We're starvin', man!"

"We ain't dead yet," retorted the old fellow. "If we kills yonder albatross, there'll be a mouthful or two for each of us. An' killin' a sea bird brings evil luck, as well ye know. There's a better way than killin' 'im. The wreck'll float till the next gale blows up, an' that won't be for a few hours maybe. Wot good's a few mouthfuls if we're goin' to drown? Let's tie a message to 'is leg an' turn 'im loose. Kill 'im, an' ye're bound to die."

So they tied a message to the bird and set him free. They wrote the ship's name and position, the date, and last, "Wrecked and starving. Help."

And so the thrice-caught albatross flew angrily screaming into the snow and was lost to sight. Beating the windless air, his eyes searching

A MOUTHFUL or two of food for a crew of shipwrecked sailors would do precious little towards saving their lives, even if this albatross seemed a direct answer sent in response to their anguished prayers—There was a better way. . . .

seeing him, a sailor tossed into the sea a hook baited with salt pork. Next moment he was struggling furiously and in vain, the hook caught beneath his curved upper mandible.

"The biggest albatross as ever I see!" cried the sailor who hauled the bird to the ship's deck.

Another cried, "Ain't he a beauty, eh? White as the bloomin' snow!"

"Watch out! He'll have ye by the leg!" cried another, as the enraged albatross waddled toward his captor.

With a belaying pin in his uplifted hand, a young first-voyage apprentice made toward the captured bird; but, snatching the pin from him, an old seaman shouted, "Lay off o' that! Don't ye know 'tis unlucky to kill a sea bird?"

The captain entered the chartroom with a small square of canvas in his hand. "Here, mister mate! Tie this to that bird's leg," he ordered, and added; "it's two months since we've been seen by any other ship, and three since we left the port. The owner will be worrying, thinking us lost."

While two sailors held the albatross, the mate tied the canvas to

ing toward it, he saw soon a dark shape beneath the smoke; and then soon a hook, baited with pork again, was thrown to the sea from the stern of the steamer. For a few minutes he hovered warily above it; then, unable to resist, dropped to the water. And once more he was struggling furiously and in vain.

"Mister mate, look here, will ye?" called the sailor who had thrown the bait into the sea; and while another man held the infuriated bird, he took from its leg the canvas. Having read the message, the captain said to his mate, "Her name was on the list of missing ships when we left Valparaiso ten days ago. We'll report her when we get in to Punta Arenas tonight." And he added, "See that no one harms that albatross, mister. He's a sailor's friend. Good luck to him!"

So the mate freed the albatross with his own hands. And that night a cable flashed from Punta Arenas in Magellan Strait to London seven thousand miles away, and the sailing ship's name was taken from the list of missing vessels, and bells were rung, and women whose men were aboard her went to sleep dry-eyed and at peace.



Scouts marching to religious services at the National Jamboree, held June 30 to July 6, 1950, at Valley Forge, Pennsylvania.

—Photograph by Vernon L. Strong

SCOUTING AND

FROM REMARKS MADE BY ELDER MARK E. PETERSEN AT THE UNIVERSITY OF SCOUTING, L. D. S. BOY SCOUT RELATIONSHIPS SESSION, SALT LAKE AREA COUNCIL.

Elder
Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

IN doing Scout work you are doing Church work. It is just as important Church work as if you were in some other phase of the Church program, because the work you do in scouting is work done for the salvation of the souls of boys in the kingdom of God. I have said many times that this Church has only one objective and that is to save souls. Each part of the program of the Church has been instituted with that thought in mind. We have not brought into the Church any phase of the program that is not intended to help save souls. The Scout program has been brought into the Church as a part of the official program of the Church as one means of more effectively saving the souls of our boys, building faith and character in

their hearts, helping them to love God and to do the things that they should do in building spirituality.

We expect that Latter-day Saint scouters will use scouting as a tool with which to build the Latter-day Saint type of faith in the hearts of boys. We expect that you will use that tool to the fullest extent and that you will think of it entirely as a means of making these boys real Latter-day Saint men. And that is what we expect of scouting, and that is what we expect of you with respect to scouting.

One of the important parables the Lord has given us is found in Section 101 of the Doctrine and Covenants:

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy

(Continued on page 98)

FROM REMARKS MADE BY ELDER MATTHEW COWLEY AT THE ANNUAL L. D. S. BOY SCOUT RELATIONSHIPS SESSION OF THE CACHE VALLEY COUNCIL.

Elder
Matthew Cowley

OF THE COUNCIL OF THE TWELVE

ONE thing we must not forget, God is behind this work, and we can accomplish it if we put our trust in him. I think that is the attitude we should take in God's kingdom here on earth. It is his work. We all feel inadequate, but God magnifies us; I am positive about that. He magnifies missionaries who go into the world, and so, brethren, it doesn't matter what you are called to do, do not take the attitude it is your work; that is what makes you object—you feel inadequate, as if it were your business rather than God's. You just get convinced that it is God's work, and you can accomplish it!

We don't know what the end of present world conditions is going

THE IMPROVEMENT ERA

to be. But a good Scout makes a good soldier, if need be, and a good Scout goes to war with the spirit of peace in his heart, not the spirit of destruction, and that is the kind of army which wins. We have discovered that in our history. We have never been prepared for a war and have never lost one. We have always fought for the preservation of our homes and not for acquisition of more territory or expansion of empire, and so we must be convinced that God is with us or we wouldn't enjoy the freedom and the liberty which we have.

Now the bishop, of course, is a good Scout and a good Scout leader—he has to be. He is the father of the ward; he presides over the Aaronic Priesthood; he prepares young men to go into the mission field; and the best missionaries in the field are young men who have had Scout training.

Now, you bishops, you interview missionaries, and any bishop who

old wreck of a car, put it in a shed back of the home, and when the boy came, after showing the lad where he was to sleep, he was shown the car and a box of tools. The man said, "This is yours."

(Continued on page 99)

FROM A TALK GIVEN BY ELDER JOSEPH L. WIRTHLIN AT THE UNIVERSITY OF SCOUTING, L. D. S. BOY SCOUT RELATIONSHIPS SESSION, SALT LAKE AREA COUNCIL.

Bishop
Joseph L. Wirthlin
OF THE PRESIDING BISHOPRIC

I LIKE to think of the twelve-year-old boy who lived nearly two thousand years ago. He was to become the Savior of the world. And at that time it was the custom of the Jewish people to take a boy at the age of twelve and give him some instruction, particularly with reference to the laws of the land. When he was a boy, he sued for the priest, and he was given an examination. If he passed this examination with reference to the laws of the land, he was given the title "Son of the Law." And I venture to say this boy, the Savior of the world, had that experience. At this age, the boy was supposed to be able to select his life's vocation. As did the child, he had the privilege of turning the keys to the passover in Jerusalem. The Christ and Joseph and Mary made the long journey—it was a long journey in that day—to Jerusalem to attend the feast of the passover. I imagine he was a good deal like most boys when he made the trip to the city for the first time; he was curious. No doubt he walked down the crooked streets of the ancient city, gazed into the shop windows, desired this, and desired that. But finally he stood before a great building. He recognized it as the temple. He went in, and there he entered into discussion with the great men. At the same time, Joseph and Mary missed Jesus. After a long search, they saw him in the temple. Like most mothers, Mary was somewhat upset and scolded him. Jesus made this state-

ment: "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

Aaronic Priesthood work, young scouts, every part of it, should be in the heart of every twelve-year-old boy: the feeling that he should be about the business of his Father in heaven, for the simple reason that at the age of twelve he receives the priesthood of God. He receives divine authority which gives him the right to act as the Lord's agent in certain functions when called upon by the proper presiding authority.

When the brothers in scouting understand the honor entrusted to these young men, the fact that they actually hold the law divinely given, I think they can impress upon the boy that when he enters into the service of God, and hands are laid upon his head, and he is ordained to the priesthood, he is receiving divine authority. No authority that is greater can he receive thereof outside of the Church of Jesus Christ of Latter-day Saints. And when a boy is made to feel that he is a servant of God, his thinking is going to be influenced toward holy thoughts, the way he lives, and particularly his emotion to the restored Church of the Lord Jesus Christ.

Now, this matter of scouting is a part of the Aaronic Priesthood program, a definite part. I know that the Aaronic Priesthood program cannot function as it should unless the scouting program is functioning right along with it. And that is the way the Presiding Bishopric feels about it. I would like to say that where we find the best Aaronic Priesthood work, we find the best scouting being done. Scouting, up to now, is based on the good work of the divine principles. Every principle of scouting is a principle of the restored gospel of the Lord Jesus Christ. There is no question about it. Scouting is something else, too, to a boy. It teaches him to do practical things. It teaches him to observe the gospel of the Lord Jesus Christ. So I say to you, if there was ever a time in the history of this nation when its people should be taught what they need to learn and how wonderful it is, that time is today.

I read a story that all boys who

(Continued on page 101)

THE CHURCH

interviews and recommends missionaries should be aware of his responsibility to train youngsters to become good missionaries. Therefore, you should have all the boys in the ward in scouting. After all, we are in the business of saving souls; scouting is an organization not excelled in any way in saving souls.

In some homes we don't understand, but often outside of the home there is someone who will understand, and sometimes boys will go to Scout leaders and bishops rather than to their own parents for confession and counsel. I have had that experience.

I had a friend in Washington, D. C., who was in charge of a home for delinquent boys. He was an understanding person. One young fellow was sent to the home because he was always stealing automobiles. He wanted to take them apart; he wanted to take them down and put them together again. He was incorrigible. His parents couldn't do anything with him, and the school couldn't handle him, and he was sent to this school for delinquent boys. This man bought an



Scene from the Westman Islands, where a branch of the Church of Jesus Christ of Latter-day Saints was organized in 1853.

IN THE year 1851, two men from the island of Iceland, Thorarinn Hafliðason and Guðmundur Guðmundson, were studying a trade in Copenhagen, Denmark. Here they met two Latter-day Saint missionaries from Utah. They became interested in the new religion and after careful investigation asked for baptism. Not long afterwards they returned to their homeland and spread ideals of the new faith. These two brothers resided in the Westman Islands, a small group of bird-covered islands off the southern shore of Iceland proper. Brother Hafliðason received the gospel and felt it his duty to tell all the people in his native land the truths of his new-found religion, but his joy was short-lived: In 1852 he was drowned. Brother Guðmundson remained to carry on the proselyting activities with great vigor.

Two years later at a general conference of the Scandinavian Mission held in Copenhagen, April 10, 1853, Elder Johan P. Lorentzen, an active elder in the Copenhagen Branch, spoke of the mission to Iceland, where Brother Guðmund Guðmundson had remained faithful and had encouraged the believers, even though he was alone in that far-off island and had suffered much persecution. If it was the will of God, the speaker desired, according to the call he had received, to go there to preach the gospel, and

he hoped that God would soon make Iceland a fruitful field for the promulgation of the true work of Christ. As he did not expect to have another opportunity to speak to the Saints in Copenhagen before taking his departure for Iceland, he bade them all a hearty farewell. When the Authorities of the Church were sustained at this conference, Elder Lorentzen was sustained as presiding elder in that district.

Soon after Elder Lorentzen's arrival on Westman Islands, he baptized those who believed, ordained Guðmund Guðmundson, Loftur Johnson (Jonsson), and Magnus Bjarnason to the office of elder, and organized the new members into a branch of the Church on June 19, 1853, with Guðmundur Guðmundson as president. Soon after the organization of the branch a few others were baptized.

During the year 1855, the few Saints on Westman Islands continued to hold their cottage meetings and live their religion to the best of their ability. At this time there was no religious liberty in Iceland, in consequence of which the Saints were compelled to hold their meetings behind closed doors, and only a few attended these private gatherings. Twice they were called before the police officers and forbidden to preach, but the officers could not hinder them from speaking to people in their own homes.

Iceland remained a part of the

The Gospel in

By

Scandinavian Mission from 1851 to 1894, when it was transferred to the British Mission, but, according to statistics, very few elders were sent into Iceland; hence, few baptisms were performed. In 1873 Magnus Bjarnason and Loftur Jonsson labored as missionaries in Iceland, having been appointed by the presidency of the Scandinavian Mission to labor on Westmansen. They organized a branch with Einar Eriksson as presiding elder. In 1875 Thordur Didriksson and Samuel Bjarnason filled missions in their native land. They translated some of the missionary tracts into the Icelandic language.

In 1879 John Eyvindson and Jacob B. Johnson published a book, similar to *The Voice of Warning*, in the Icelandic language. In 1882, Gisli E. Bjarnason returned to his native land as a missionary and succeeded Brother Eyvindson as president of the branch.

When Elder Andrew Jensen was presiding over the Danish-Norwegian Mission in 1911, he visited Iceland and delivered illustrated lectures in Reykjavik. Then for several years no missionaries were sent to Iceland, but in 1930 two elders, James C. Ostegar and F. Lynn Michelsen, labored there a few months.

MIGRATION TO UTAH

IN 1855, the first Icelanders migrated to Utah. The leader of the first group was Samuel Bjarnason, who had lived at Kirkjubæ, a town in the Westman Islands. With him came his wife, Margaret Gísladóttir, and a young convert whose name was Helga Jónsdóttir. Upon their arrival in Salt Lake City they were directed to Spanish Fork where a group of Danish converts had established homes. It was the opinion of President Young that inasmuch as the Danish government was then ruling over Iceland, these two groups would join and live peace-

ICELAND

Kate B. Carter

PRESIDENT, DAUGHTERS OF UTAH PIONEERS

fully together. Margaret and Samuel immediately left for their future home, but Helga remained in Salt Lake City until later in the same year. Soon after arriving in Spanish Fork, Samuel Bjarnason homesteaded one hundred sixty acres of land. He worked diligently and acquired holdings in land and cattle. Margaret, the mother of Iceland immigration, worked with her husband, doing her part as a



This 20-foot replica of an Icelandic lighthouse in Spanish Fork, Utah, was erected in 1938 as a permanent monument to commemorate the arrival of Icelandic converts, who formed the first permanent Icelandic settlement in America.

FEBRUARY 1951

pioneer woman. Here were three pioneers speaking a different language, bearing a nationality that few people had ever heard of, building homes under adverse circumstances, yet success followed them throughout their lives. In the letters they sent to the homeland there was never a word of complaint but always words of praise for their new home in Zion, which resulted in continued immigration. Samuel was an earnest, true teacher of the gospel.

The pioneer history of the Iceland colony in Utah could not be told without a story of Vigdis Bjarnsdottir, also a pioneer of 1857, who after her arrival in Utah became the wife of William Holt. She was my great-aunt, and it was through her influence my father came to Utah. She was a physician, midwife, nurse. She was a small woman, gracious, kindly, and patient, but in the sickroom she was a tower of strength, with her indomitable faith coupled with her professional skill. No night was too dark, no weather too cold, for her to answer the call of a mother who needed her. She would often tie her satchel on the back of the saddle and ride miles on horseback to reach her case. To my mother, the sound of her voice was music, and when she entered the home, fears were gone. Among her own nationality she was the only midwife and doctor, and other nationalities were also helped by this kindly woman. She served without pay in many cases, but her many friends, the tender expressions of the mothers that she helped, and the place she held in the community were compensation enough to her.

Late in July 1855, Thordur Didriksson left his native land and went to Copenhagen on a sailship. About August 15 the ship reached Copenhagen, Denmark. Four months later, on December 15, 1855, he left with many other emigrants en route to Utah on a sailship. It took two weeks to reach Liverpool, England, from which port this company of emigrants sailed for America.

Elder Didriksson was very ill while on the ocean. In his own words he said:

I often heard the emigrants ask if the Iclander was still alive, and the usual answer was, "It won't be long until he

is gone." That answer made me wish I was out of the way so they wouldn't have to bother about nursing me any longer.

It took exactly ten weeks to make the voyage from England. We were kept eight days at the emigrant station and then left by train for St. Louis, then to Council Bluffs by boat, where we spent three weeks preparing for the journey across the prairie in a handcart company.

Soon after his arrival Elder Didriksson married Helga, the girl who came to Utah with the first Iceland company. He was the possessor of a very keen intellect and was a skilled workman in both wood and iron. He had written a fair amount of poetry and was accepted as one of the leaders of the colony of Icelanders. He was known for his hospitality, and many of the Icelandic immigrants were sheltered beneath his roof until they could establish homes for themselves.

In that same year, the ardent worker for the new-found faith, Gudmundur Gudmundson, migrated to Utah with the family of Niels Garff, whom he had converted in Denmark. This fulfilled his desire to "come to Zion." Elder Garff died somewhere between Missouri and the Rockies, and Brother Gudmundson, keeping a deathbed promise he had made his friend, Garff, married his widow and reared his family. Mr. Gudmundson later moved to Lehi where he became a watchmaker and goldsmith.

In 1857, Loftur Jonsson migrated to America from Landeyjum, a southern district of Iceland. His wife, Gudrun Haldordottir, his two stepchildren, Jon Jonsson and Gudrun Jonsdottir, migrated to America from Landeyjum. With them came Magnus Bjarnason and his wife, Thuridur Magnusdottir. Loftur Jonsson was a skilled wood and iron worker, and in those early pioneer days he built one of the largest homes in Spanish Fork. Jon Jonsson followed farming for a livelihood, but was called to Sanpete County as a guard during the Indian wars. He took his family with him. Here his wife Anna, who was an expert with the needle, knitted stockings which she sold to help with family living expenses.

Another of those settlers, Gudny Hafidason, urged the keeping of records in the newly-formed colony. From her earliest childhood she had been taught that record keeping and history writing were an essential

(Continued on following page)

THE GOSPEL IN ICELAND

(Concluded from preceding page)

part of one's life. Magnus Bjarnason was a lover of books and founded the Icelandic library, which played an important part in the education of the people. Books were collected from all parts of the world and lent to the Icelandic settlers, who in turn bought more books and presented them to the library. Many of these books are in the library of the Daughters of Utah Pioneers. Magnus kept a journal which is on file in the Church Historian's office. He went among his people, encouraging them to lives of industry, frugality, and above all pleaded with them to be good citizens of their new land.

Benedict Hanson, and his wife Ragnhild, who was the first Icelandic woman baptized into the Church, were also pioneers. They brought with them one child, a boy. They tarried in Omaha to earn means with which to complete the journey. While there the husband, Benedict, died. A few days later Ragnhild gave birth to a baby girl, Mary. After their arrival in Utah they lived in the home of President Young for many years.

During the year 1874 a company of Saints migrated to Utah, and in 1880 two more companies left for Zion to be followed in 1882 by a small group of thirteen.

These Icelanders established themselves in Spanish Fork where they built the first permanent settlement of Icelanders in America. Other groups followed to strengthen the colony until the east bench, where most of them had built their humble homes, became known as "Little Iceland." They were a sturdy stock; they came with empty hands but with courageous hearts. Their first homes were mere dugouts, similar to the turf huts which were common in their own native land. It was not long, however, before each family saw a better dwelling as their home. Although they were a race who adopted American customs very rapidly, they felt it their duty to impart the language and literature of their forefathers to their descendants. Their language is still spoken, and a thorough study of Icelandic folklore and saga is the proudest heritage of their descendants.

Among these early settlers were many skilled workmen, carpenters, plasterers, painters. They were known for their love of music and organized an Icelandic choir which, through the years, sang for important gatherings. Each year, on the second of August, Iceland Day, the descendants meet in celebration at which time all who have Icelandic origin return to the site of the first colony. Here they review in history, song, and story the founding of this first Icelandic settlement in Utah.

The descendants of the Latter-day Saints from Iceland have been loyal to the faith of their fathers. Many of them have served in the mission fields, as bishops and Church workers in every organization. They have remembered the sacrifices and hardships endured by their forebears in order that they might enjoy religious freedom and association of the Saints in Zion.

A MONUMENT

On Monday, August 1, 1938, the Daughters of Utah Pioneers, working in connection with the Icelandic Association, dedicated a monument in Spanish Fork commemorating the first permanent Icelandic settlement in the United States. The monument is a replica of an Icelandic lighthouse with a Viking ship on top. It is twenty feet tall and rests on a seven-foot base. Thousands of people throughout the United States participated in this event which will long be remembered by the citizens of Spanish Fork, Utah.

Iceland is one of the islands between America and Europe. Oftentimes there are disputes as to whether it is a part of the Western or the

Eastern hemisphere. Geographically, it is closer to the American continent than to Europe, but the culture of the people of Iceland is, to a great extent, European.

The Vikings came to the island about 870 A.D. It seems that the southeast coast had already been settled by Christian Irishmen from the British Isles, but the people of Iceland are, in a vast majority, descended from the Norsemen. Sea wanderers by tradition, it was these sturdy Norsemen who first struck out West, reached Greenland, and then the American continent. Erik the Red, and his son Leif Eriksson, who made their attempt to colonize the new world in the year 1000, have given their name and deeds to history.

Iceland has often been called the first American republic. The republic of Iceland was established in the year 930 and ended in 1262 when the *Althing*, or its Parliament, passed a treaty of union with the crown of Norway. (The British delegate who came to Iceland for the millennium celebration of the *Althing* in 1930 graciously gave it the title of "Grandmother of Parliaments.") During the first hundred years of this period, the saga-age 930-1030, it is believed that most of the events took place which are related in the Icelandic sagas. Early in the twelfth century the Icelanders began to write their native language, and since those first manuscripts, including law, songs, poetry, and saga, came into being, there has been an unbroken tradition of literature. Later the island came under the crown of Denmark. It was not until the nineteenth century, and after a long struggle, that Iceland became an independent state in the Union of Denmark. This was in 1918, and twenty-five years later the treaty with Denmark was abrogated, and on June 17, 1944 a republic was founded.

Its climate is neither very warm nor very cold. Its principal trades are fisheries, agriculture, light industries, and commerce. In Iceland no one is very wealthy, and no one is very poor. The cooperatives, which have proved so successful in other Scandinavian countries, have developed there with the same beneficial results.

MY HOME

By Isabella Fleming

GIVE me wide walls to build my house of life—
The north shall be of love, against the winds of fate;
The south shall be of tolerance, that I may outreach hate;
The east of faith, that rises clear and new each day;
The west of hope, that dies a glorious way.
The threshold beneath my feet shall be humility;
The roof—the very sky itself—infinity.
Give me wide walls to build my house of life.



B.Y.U. Fieldhouse

A Monument

TO THE UNITED EFFORT OF A MILLION PEOPLE

ON the campus of Brigham Young University in Provo, Utah, hugging close to the bend of university hill, is being constructed a massive new building, symbolizing a growing university and the beginning of a new era in the field of athletics. It is the fulfillment of a dream of decades, and a monument to the united effort of a million people, for the building is being made possible by the individual donations of Latter-day Saints, matched by funds from the Church. From coast to coast, from border to border, in the lands to the north and south and in the islands of the sea, the Saints are answering the call.

Brigham Young University, conceived and established by the prophet Brigham Young as an institution for the educating of L.D.S. youth, has long needed a fieldhouse.

If the pioneering educator, Karl G. Maeser, could walk on the campus today and see the building going on and that yet to be undertaken, he would say once more: "The old man taught in a cabin, but his boys have built a palace."

During the first twenty-five years of the school's history, from 1875 to 1900, and even during the first thirty years of the new century, such buildings as the men's gymnasium on the lower campus and the women's gymnasium across University Avenue were adequate for the physical education training of the students.

But in recent years the tremen-

dous growth in the size of the student body has overtaxed the university's facilities. After World War II, when the nation's youth returned to campus halls, B.Y.U. enrolment doubled, and physical education facilities became totally inadequate.

All B.Y.U. intercollegiate teams lacked adequate facilities for training and care. As a result, the university's football, basketball, baseball, and other teams suffered a major handicap in competition with other schools. In addition seating for students and fans was inadequate. But most important of all, the university lacked facilities in which to provide good physical education through classwork and extensive intramural programs for its thousands of students. The need for a physical education plant was recognized.

The Church offered to pay one-half the estimated cost of the building and backed the university's plea to alumni, friends, and Church members all over the world to assist in the building of a fieldhouse for the students of Brigham Young University. The results—a diamond jubilee gift to the university—have been and are still continuing to be tremendous.

Some of the financing has come through individual gifts—large sums from some, and a dollar or two from others; some has come through benefits including a basketball benefit tour and a special foot-

ball game; some, through benefit concerts. Hundreds of committees throughout the Church have assisted, and thousands of men and women have donated hours of service. To Dr. Wesley P. Lloyd, dean of students and chairman of the drive, was given the gigantic task of coordinating all the efforts. With him university faculty members on the central committee have made trips to outlying areas to organize committees and keep in touch with workers. The drive is not yet finished, but the goal is in sight.

All indications point to the completion of at least the seats and the basketball floor in time for some of the conference games during 1951, with B.Y.U.'s conference-champion "Cougars" hoping to finish their title defense on their own home floor.

But the work will not be finished on the fieldhouse building for many months. The plans call for offices, handball and squash courts, classrooms, and detailed training facilities and indoor practice area. These will be ready in time for the 1951-52 school year, if funds are available.

When completed, the fieldhouse will be one more physical asset to help Brigham Young University achieve the goal for which it was destined—the training of youth of the Church in the skills of men, with a full knowledge of the ways of God.

UNCANNY is the word, for it denotes that which is uncomfortably strange. If you have ever been followed by a mountain lion, you know what I mean. Having for years contacted hunters, trappers, sheepherders, and fellow mammalogists from Patagonia to Hudson Bay in the preparation of a life history of this mammal, I have concluded that this great cat is the most incongruous of all carnivorous animals. The adventures detailed herein illustrate how an animal with the intrepidity to come to blows with a grizzly bear over a carcass may, on occasion, either bound ingloriously from man or startle him with actions akin to those of a kitchen tomcat.

Mountain lion pelts shown me from South America have sometimes been almost red—there are many subspecies—nevertheless, aside from its cranial variations and differing intensities of pelage-color, the mountain lion is the same on both continents, and the early designation *Felis concolor* of Frederick William True (1885) meant "cat

Hollister, is only about seven feet two and a half inches tip to tip and weighs one hundred twenty-six pounds. This is much smaller than our mountain lion, yet it takes its place among the African lion, the elephant, the buffalo, and the rhinoceros, as one of the most dangerous beasts in the world, which list, by the way, includes, the Indian tiger and the American grizzly. While we are mentioning these matters, let us further digress to say that even the African lion avoids the little honey badger or ratel (*Mellivora capensis*), for, when attacked, that small carnivore manages somehow to fasten its teeth upon the underside of its antagonist! Its relative, our own wolverine, and the snake-like weasel both manifest fiendish fury and courage in a fight.

This is all preliminary, for we started to tell you of the incongruity of a powerful cat, a mountain lion. We say "powerful," for Phineas Bodily told us he saw one jump a nine-foot fence and take a grown sheep out with it.

The first episode is an adventure



Mysterious Mountain Lions

By Claude J. Barnes

of one color." I have recorded over a hundred names for this big feline—everything from "painter" to "panther," "red tiger" to "American tiger"—though we mammalogists admit only two, "puma" or "cougar." That, however, by itself would be a chapter aside.

All of the incidents herein detailed relate to *Felis hippelestes*, the largest of all the pumas, and the one that inhabits Utah, Montana, Idaho, Colorado, Wyoming, and New Mexico. Specimens run as high as two hundred fifty pounds in weight and nine feet from tip to tip. One Salt Lake City hunter seriously assured me that he had shot and skinned a mountain lion that measured eleven feet tip to tip! That is incredible, even though Vernon Bailey (*N. A. Fauna* XXV:163) gave weight to a similar report.

The African leopard (*Felis pardus suahelica*), according to N. 92

related to me by John M. Pulsipher of Enterprise, Utah, on December 11, 1927, as follows:

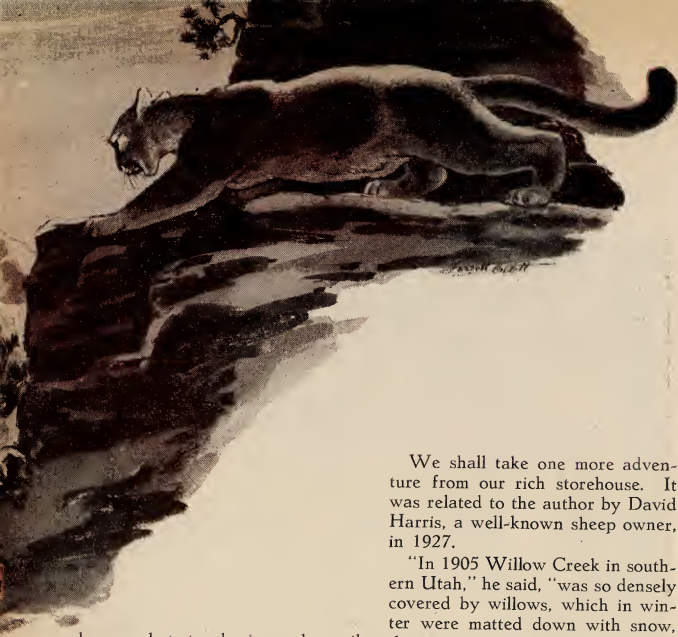
"I was riding after my cattle and ran across a cougar's tracks, which I followed to where it had killed a calf of mine. I did not see the cougar at the calf, as it ran off when it heard me coming. I followed the cougar for about a mile at a good fast lope before I saw it; and, when I did, I started after it just as hard as my horse could go. It was now about two hundred yards ahead of me, and I had a most excellent riding horse. The faster it went the harder I rode, yelling at it as loud as I could.

"I chased it in this manner for about two and a half miles, and by that time it was exhausted. When I got near enough, I roped it, and whirled and went in the opposite direction until I had dragged it to

death, or nearly so. It did not make any sound whatever but just ran to get away. Its eyes were almost out of its head with fear, and there was a strange thing: its eyes remained wide open and staring for an hour and a half after it was dead."

The second incident was related to me by L. E. Facer concerning his father, George H. Facer, formerly of Brigham City, Utah. He said:

"George H. Facer was traveling alone on horseback many years ago, in fact in 1868, from Willard, Utah, to Paradise, Utah, over a low, somewhat barren mountain pass upon which stray bands of horses were grazing, when, upon casually turning his head to the rear, he was horrified to see a mountain lion trailing only fifteen yards behind him. Since he was a lad of but twelve years, he scarcely



out the way I had come. Evidently it was as frightened as I at the meeting and was quick to take advantage of the small space that appeared above me."

According to Edwin M. Cox of Orangeville, Utah, who in conversation related the incident to the writer, a man named Joseph Tatton, a hunter of considerable experience and courage, having at one time shot a deer which ran away wounded, trailed the crippled animal until he came to a place where a mountain lion had pounced upon it and dragged it away. Following the now double trail, Tatton very soon came upon the lion. It immediately dropped the deer carcass, sprang to a rocky ledge nearby, squatted on its haunches, faced the hunter, and slowly but ominously moved its tail from side to side, as if prepared to resist further intrusion. Tatton, who had but one cartridge in his gun, did not accept the challenge; on the contrary, he slowly backed away and left the puma to its meal.

We make the query: Did that lion know that Tatton was a man? Could it scent him? Had it had any experience with human beings? Would it have attacked had he remained? A mammalogist searches for fact, not conjecture; so let us go to another episode.

David Harris never was attacked by a mountain lion—mammalogists prefer the correct names *puma* or *cougar*, but he once experienced a very close call, as he told the author personally:

"In 1906, being in what is known as Orderville Gulch, southern Utah, I chanced one day to be sitting idly watching a herd of deer when suddenly something frightened them, and they strung out single file along a trail

We shall take one more adventure from our rich storehouse. It was related to the author by David Harris, a well-known sheep owner, in 1927.

"In 1905 Willow Creek in southern Utah," he said, "was so densely covered by willows, which in winter were matted down with snow, that it was impossible to cross it with a horse except over well-known trails. Having a shepherd there at the time, and desiring one afternoon to cross it to fetch some strays back, I decided to make my way through the underbrush somehow on my hands and knees in order to avoid a rather long detour.

It was about forty yards across the dense mass, and I had managed to crawl about half the distance when suddenly to my horror I came upon a cougar right in the willows before me. It could not escape; neither could I; and as it snarled and sniffed at me, I surely thought my end had come. Then all at once it jumped right at me or at least, I thought so; but instead of striking me, it went by me a few inches over my head and ran

knew what to do in such peril; moreover, when he galloped, the lion galloped; when he trotted his horse, the lion trotted; and when he held his mount to a walk, the lion walked. For two or three miles this incongruous game of tag continued, much to the terror of the frightened lad. When at last he came to a place where the road divided to go around a patch of oak brush, he thought the lion intended to take the opposite road to that which he was traveling and would surely intercept him at the point of meeting; consequently, he was most terrified. At that instant, however, both he and the lurking lion caught sight of some mares and colts grazing idly on the hillside. The horses evidently saw the yellow lion at the same time, for they immediately turned tail and began to run away. Much to the boy's relief, the lion left him and chased after the fleeing horses. The lad related the details to his folks upon his return; and many times the story has been repeated by those who heard it."

Was this lion playing or threatening? Once after a night of showers on a mountain ridge where I had slept under a saddle blanket, I found the trail of a mountain lion six feet from my head. Does this great cat have a strange affinity for man?



The young cougar is playful and friendly as a house pet.

(Continued on page 125)

"THE reluctance of some of us to live our religion," Dr. Madsen says, is the biggest problem facing Utah today.

Dr. LOUIS

The Madsen family: left to right: Mary Edith, Mrs. Madsen, Paul, Dr. Madsen, Roger, and Louis L., Jr.; seated in the foreground, David, Patricia, and John.

DR. LOUIS L. MADSEN, eighth president of the Utah State Agricultural College, has lived a good share of his adult life away from his native state; but he has never lost touch with the simple fundamentals of full, useful living that were instilled in him as he grew up on his father's farm in Salt Lake County. Central among these fundamentals has been the duty of rearing a large and God-fearing family together with his wife, the former Edith Louise Gunderson. Their seven children are Mary Edith, 16; Louis L., Jr., 13; John, 11; Patricia, 8; David, 6; Paul, 4; and Roger, 2.

When I interviewed President Madsen, he sketched briefly the fifteen years between his graduation in 1930 as class valedictorian and his return to the A. C. in 1945 as head of the animal husbandry department. Made an assistant in animal nutrition at the Cornell University Agricultural Experiment Station, he worked there from the fall of 1930 until the fall of 1934 when he was awarded his doctorate. With his major in animal nutrition he also completed minors in biochemistry and physiology. Upon graduation he was awarded a National Research Council fellowship which placed him on the staff of the Columbia University College of Physicians and Surgeons for one year as assistant in pathology. At this institution he carried on research in the pathology and biochemistry of nutritional diseases.

In 1936 he became research assistant in chemistry at the Michigan State College Experiment Station, where he was assigned to research work in animal husbandry. The following year came unusual recognition. A new position, that of associate in animal nutrition, was established in the Bureau of Animal Industry of the United States Department of Agriculture, and Dr. Madsen was offered the post. The new job took him to Beltsville, Maryland, near the national capital. Recognition and advancement came rapidly, and in 1939 he became nutritionist for the Bureau of Ani-



mal Industry. The position was an experimental scientist's dream with ample funds and virtually unlimited laboratory facilities.

"Why," I asked, "did you decide to give up all that when the offer came in 1945 to head the Animal Husbandry Department at Utah State?"

The answer came unhesitatingly. "Because I thought that my family would be better off if we could bring them up in a Latter-day Saint community."

Then he hastened to add, "Don't misunderstand me. I was working with some of the finest men professionally that I have ever encountered, and I was perfectly satisfied with a research career. I learned to love the men I associated with in my work. And there was plenty of opportunity for Church work, too. I was president of the Greenbelt Branch while Elder Ezra Taft Benson was president of Washington Stake. Church activity in the Washington area is on as high a level as I have seen anywhere. Sun-

days left nothing to be desired, but the weekday environment wasn't what we wanted. We decided to come back home."

My next question was, "Now that you've had a chance to look at Utah with the perspective acquired during your fifteen years in the East, what seems to you to be the biggest problems facing Utah today?"

President Madsen's answer was deeply earnest, "The reluctance of some of us to live our religion."

"Every now and then," he added, "I meet professional men and educators who seem to think that living their religion would be a professional handicap to them. I have found nothing to give me that idea. I belong to various national organizations, and I have never found my Church affiliations a handicap anywhere."

"What we need to remember is that in the three higher institutions of Utah, we are building a recognized standing. We have faculty members second to none in the na-

L. MADSEN... *Eighth President of*

UTAH STATE AGRICULTURAL COLLEGE

By Ira Neibaur Hayward

ASSOCIATE PROFESSOR OF ENGLISH

tion, and people are looking to Utah for leadership of a type formerly offered only by eastern and far western universities. We also have here a fertile field for certain types of research. In my own field of nutrition, for example, I find it very helpful to conduct my research right in the area where the problems arise. People are coming to us now as never before for what we have to offer."

After calling President Madsen's attention to recent newspaper reports of a survey conducted by the United States Chamber of Commerce which places Utah first among the states of the Union both in the proportion of state taxes spent for education and in the results obtained, I asked him what seemed to him to be the biggest problem facing education in the state, and what he considered to be the role of Utah State in meeting the challenge of the future.

"The big thing," he answered, "is to point out to the people that education is not an expense but an investment. This must be understood not only in Utah but also throughout the nation. In Utah we are becoming industrialized very rapidly. Our problem is to increase our efficiency in the use of our resources and thereby create a better standard of living. In this

discovering new uses for old materials; developing products, making use of wastes, creating new jobs." He called attention to a statement by Dean Walker to the effect that methods of controlling insect enemies of alfalfa seed production are estimated to have increased the agricultural income of Utah by a million dollars annually, and that the development of smut-resistant strains of wheat has probably added another million annually to the income of farmers in northern Utah and southern Idaho. "Dean Walker cites estimates to the effect that benefits from cereal breeding work alone have probably exceeded the cost of the entire research program of the Utah station for its sixty-one years of activity. Behind this research are the scientific skills of men trained in our laboratories and experimental farms, and in this way the college is more than repaying the state for its costs of operation.

"But in my estimation, one of the biggest challenges confronting Utah State is in its off-the-campus

clubs for boys and girls. This brings under college guidance the work of nine thousand young prospective farmers and homemakers and of two thousand volunteer club leaders. Thus, the state is our campus."

President Madsen also expressed serious concern for fear the people of the state might think of the role of the college in too narrow terms. "There is always a danger that education may become too narrow and one-sided. To overcome this tendency, both the federal act creating the land-grant colleges and the Utah territorial act establishing the state college provide for a broad curriculum. We are trying to live up to the obligation placed upon us by the Morrill Act of 1862, 'to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life.'"

As the interview ended, I was reminded of the much-quoted tribute of President James A. Garfield to the former president of Williams College: "Give me a log hut with only a simple bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus, and libraries without him." The core and life-center of education will always be found in the men and women who make up the staff of teachers and administrators. Their standards, in the long run, will determine the standards of those they teach, and these in turn will determine the standards of the civilization they maintain. The eighth president of Utah State Agricultural College seems likely to hold a worthy place in that succession which began with J. W. Sanborn and which has included J. H. Paul, J. M. Tanner, W. J. Kerr, John A. Widtsoe, E. G. Peterson, and Franklin S. Harris.

SIGNALLY honored with many positions of trust at great universities, and lately with our national government, Dr. Louis L. Madsen freely bears his testimony, that living one's religion is no professional handicap anywhere. On the contrary, one gains universal respect for doing so.

program the part played by research is fundamental, and since industry cannot survive without a prosperous agriculture, agricultural research is especially vital."

Dr. Madsen quoted with approval a statement of Dean R. H. Walker, director of the Utah Agricultural Experiment Station, in a recent college publication: "Research is a pioneer—finding new ways of life,

program. We have county agents and home demonstration agents in every county of the state but one. They are carrying to the farms and homes of the state the new skills in homemaking, production, and record keeping that go to the making of prosperous farms and well-managed homes.

"Along with this, the college is sponsoring the work of the 4-H



ON THE Bookrack

ANCIENT AMERICA AND THE BOOK OF MORMON

(Milton R. Hunter and Thomas Stuart Ferguson. Kolob Book Company, Oakland, California. 1950. 450 pages. \$4.00.)

PRIOR to going to press with this issue of the ERA we have scanned and sampled this different and interesting work with its numerous maps, graphs, illustrations, and parallel comparisons of the Book of Mormon with the *Works of Ixtlilxochitl* and various other early American materials. Perhaps we could best indicate the scope and content of this book by quoting a few sentences from some of those who have previewed the manuscripts or proofs:

“... Striking similarities appear, which parallel to a remarkable degree the story of The Book of Mormon. . . . The authors have skilfully added much historical and doctrinal information to clarify the comparisons and to help the reader in his search for truth. This makes the volume doubly precious. . . .

“It is difficult to understand why we, a Book of Mormon people, have allowed this ancient book (the *Works of Ixtlilxochitl*), a real opportunity for us, to slumber so long. But now we have it, and no doubt its testimony will be used by gospel students for years to come.”

John A. Widtsoe
Of the Council of the Twelve

“*Ancient America and The Book of Mormon* is a timely, instructive, and stimulating addition to the ever-increasing volume of literature in this field. The authors present convincing evidence that the *Works of Ixtlilxochitl* add further support to the divine origin of this American volume of scripture—The Book of Mormon. It is particularly gratifying to note the accumulation of evidence for and interest in this new witness for Jesus Christ. . . . It would be a valuable addition to the family library and, therefore, should find a permanent place in every home.”

Ezra Taft Benson
Of the Council of the Twelve

“In this significant new book, the authors have presented a penetrating study of the civilization of ancient America.”

Levi Edgar Young
Of the First Council of the Seventy

“I have had the pleasure of looking over the proofs of this book. It appeals

to me as not only interesting but also useful for anyone interested in the subject it treats. I recommend its careful study.”

Antoine R. Ivins
Of the First Council of the Seventy

HEART THROBS OF THE WEST VOL. 11.

(Compiled by Kate B. Carter. Daughters of Utah Pioneers. Salt Lake City, Utah. 1950. \$2.50.)

ALWAYS valuable and welcome is this yearly publication which preserves invaluable material that otherwise might be lost. Into this particular volume an exceptional section deals with the Welsh in Utah. It is interesting to find in the section “Latter-day Saint Schools” reference made to Mary Jane Dilworth Hammond, teacher in Lahaina, Hawaii. Her work as an early-day teacher in Salt Lake City is well-known, and it is interesting to learn of the part she played in education among the islanders. Of tremendous value also is the “Journal of Rachel Emma Woolley Simmons” included in this volume. Married at fifteen, widowed with ten children to support when she was thirty-five, Mrs. Simmons became a midwife at thirty-eight. One poignant bit reads, following the marriage of her daughter Mary, “I did the best for her that I could, which was not much, but our means were limited.” Her description of a train trip to Milford would do credit to a writer and certainly indicates the hardships of railroad travel in the 1880’s.

In addition there are other sections of more than passing value and interest, such as the Silk Industry in Utah, Early Historical Events including the latter years and death of Jacob Hamblin, Pioneer Recipes, Utah’s First Newspaper, and other features.

This series of *Heart Throbs* has become of the greatest significance as source material.

—M. C. J.

INDIAN AGENT

(A. H. Neale. Caxton Printers, Caldwell, Idaho. 1950. 429 pages. \$5.00.)

FOR thirty-six years Mr. Neale has lived a full life with the Indians of the West and knows many of the various tribes among whom he has labored. This book compiles some of his experiences and unrolls a panorama fascinating and informative. No reader can leave the book without feeling a deepened affection and understanding for these Indians of the West.

It is unfortunate that so excellent a book should lack an index.—M. C. J.

THE PRINCIPLES AND PRACTICE OF GENEALOGY (2nd Edition)

(Joseph Sudweeks, Deseret Sunday School Union Board, Salt Lake City, 147 pages. 1950. 40 cents.)

THIS book was published for class use in the Sunday Schools but is of general interest to all who are interested in genealogy, and that means or should mean all members of the Church. It discusses and explains in twenty-eight chapters the many problems that the genealogist has to meet. Besides, it is good reading.

—J. A. W.

THE HINGE OF FATE

(Winston S. Churchill. Houghton Mifflin Co., New York. 1950. 1000 pages. \$6.00.)

BEGINNING in 1942, this book carries forward the story of war from the source material available only to such a person as Winston Churchill, then prime minister of England. While the first part of the book carries forward the same heartbeat that persisted in the other three, the door of success began slowly to open to the allies for the eventual success of the democracies over the totalitarian states.

Writing with his usual good style, Mr. Churchill makes a dramatic presentation of the behind-the-scenes activities of World War II from Jan., 1942 to June 3, 1943. To this reviewer it would seem essential, in order to understand events of the immediate past and the present, to read and ponder these books of Winston Churchill.

—M. C. J.

THE LIFE OF MAHATMA GANDHI

(Louis Fischer. Harper & Brothers, New York. 1950. 558 pages. \$5.00.)

THE biography of Gandhi, who made a careful study of the New Testament because he believed in the Christian principle of non-violence, presents a most interesting life story of a little man who by the force of his idealism became one of the great men of the world. In one of his addresses in Italy Gandhi said: “Truth is the first thing to be sought for, and beauty and goodness will then be added unto you. . . .” On another occasion he said, “There must be consistency between one’s thoughts, words, and actions.”

His life really is an inspiration, for its consistent dynamic drive of peace. The author has captured the essence of Gandhi’s life and philosophy in this valuable volume.

—M. C. J.

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SCOUTING AND THE CHURCH

ELDER MARK E. PETERSEN

(Continued from page 86)

shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the

exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round

about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

There are so many of the Latter-day Saints today who say, "Well, what need hath my Lord of this program?" And then like the workers in the vineyard in the story, they become slothful, and they do not do the job, and they let the thing slide, and the first thing they know the enemy is upon them and comes in and breaks down the work that has been done.

What need hath my Lord of this Scout program? My Lord hath need of the Scout program because it is one means whereby we can make the boys in this Church real Latter-day Saints. We can teach them the meaning of the Scout oath, "On my honor I will do my best to do my duty to God." That is the challenge we hold out to Scout leaders.

Scouters, we ask you to teach those boys by all that is sacred that they do their best to do their duty to God. That is why this Church wants scouting.

We hope that you will help to stave off that turnover and keep these trained men in their jobs so that they can use their experience year after year and so that they can apply that experience to more productive work, and the more productive they are the more boys they will convert. The Lord expects us to be profitable servants in the vineyard. He expects us to bring forth fruits, and he has said that the tree that does not bring forth fruit shall be hewn down. Let us do all we can to keep trained people on the job. Another great obstacle is what I have already mentioned, a failure to recognize the fact that scouting is part of the Church program.

If scouting would not make better Latter-day Saints, we would not have scouting in the Church. But because scouting does make boys better Latter-day Saints, we take it into the Church, and it has been adopted by the Church, and there is no more enthusiastic scout anywhere than the President of the Church. You cannot divorce Church work from scouting. Church work and scouting are identical so far as the scouting program is concerned. When you are building

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scouting in your boys, you are building the work of God and helping to establish the kingdom here on the earth.

Will you use your influence so that we may have a successful program, a wonderful organization? One of the ways you can help most is to give good Boy Scout men to this program and not take our skilled men to place in other phases where they may not be nearly so efficient. Training is so vitally necessary. I feel that a Scout leader's job is a technical job. It requires training, education, on the part of the leader himself. If he is not well trained, he cannot be as efficient as a man who has the "know-how."

The eleven-year-old activity is also part of the program. You may have some reservations about it. You do not have reservations about the Aaronic Priesthood. You need not have reservations about scouting, and you need not have reservations about the eleven-year-old program. If you will work with it, it will work beautifully.

God bless you to this end, I pray in Jesus' name. Amen.

Scouting and the Church

ELDER MATTHEW COWLEY

(Continued from page 87)

"What do you mean?" the boy asked.

"Why, with this auto and these tools you can do anything you want, all day long." That was the turning point in a boy's life. He invented some kind of gadget for brakes and became one of the head engineers for General Motors Company, just because someone understood him.

Another young fellow came to the home for delinquent boys. In the schoolroom he was writing all over the desks and everywhere else, and they couldn't cure him of the habit. They thought he was defacing property. At the home they gave him crayons and paper, were sympathetic and understanding, and he became a prominent commercial artist. What a wonderful opportunity you have to understand boys, and you can learn a lot from them, too.

Now, bishops, don't ever complain about Scout responsibilities in a ward. What a wonderful thing

it is to be a savior of some man's son, and that is what you are supposed to be. You are a common judge in Israel. You are the father of a ward.

The genius of this Church is in the sustaining influence which the Authorities get from members; that is the genius of it, and the weakness is the failure of the people to sustain those who preside over them. We would be the greatest people in the world, and have all the blessings we need, if we just followed our leadership.

The Church is behind this work.

I regret that I have never had the opportunity to be a Boy Scout. I have never been close to the movement, except in contact with individual Scouts and leaders. There isn't anything I can teach you about the mechanics of scouting except that it is a great developer of character. It is a wonderful thing to know that there is an organization where we can send our eleven-year-old boys—the age doesn't make any difference. The younger they can get into a good organization, the better it is. Remember, you older

(Concluded on following page)

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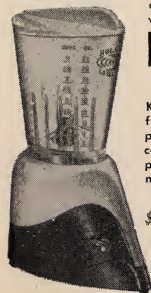
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Scouting and the Church

ELDER MATTHEW COWLEY

(Concluded from preceding page)

men, you are the history of the community, and these Scouts are the future. Which is more important, the history or the future? We wrap the flag around us and make the eagle scream talking about our glorious history. Our history is safe, but there is a question about the future, and the future of the country should revolve around the Scout movement like the planets around the sun, because except we become as little children—as little Scouts—we cannot preserve our great American heritage and liberties that have been vouchsafed to us by the founding fathers and by the prophets.

The Prophet Joseph Smith was just the age of a young Scout when he witnessed the greatest manifestation ever given to man—he was just a boy. All of your boys are potential prophets, leaders of men, and if they don't become that, somewhere the blame must be placed. Don't think because of their youth they are not so important. All the great movements in the world have come from youngsters. The Savior was just a boy. Joseph, the Prophet, was just a youngster. George Washington had as a personal aide an eighteen-year-old boy named Alexander Hamilton. When the President's cabinet was going to vote, if Hamilton stood alone and all the rest were on the other side, Washington usually followed Hamilton. Sometimes we think we are too young, if we are in our twenties, to be in positions of responsibility. In politics, for instances, some of the greatest leaders England ever had were in their twenties. Fawkes was nineteen when a member of Parliament; Pitt was twenty-five when he was a prime minister, just past the Boy Scout age. Do you know the average age of the first Council of the Twelve of this Church? Twenty-nine. The average down to 1900 of all General Authorities was in the thirties. We want to be turning to the youth. In fact, we get so old we want to receive and not to give. Let's not teach boys to grow up to be receivers instead of givers. I am talking as though we had problems. God is behind this work. It can't fail.

THE IMPROVEMENT ERA

SCOUTING AND THE CHURCH

BISHOP JOSEPH L. WIRTHLIN

(Continued from page 87)

achieve a merit badge in some particular field probably know more about that particular field than their dads. I have had that experience. I have three friends. Two of them are Eagle Scouts. The other one is on his way. A while ago, I sat out in the barnyard trying to tie a knot, and the youngest of the three came up and said, "That is not the way to tie that kind of knot."

I said, "Well, you show me." He showed me how to tie the right kind of knot. The youngsters earn their merit badges in various fields, and as we discuss some of these activities, I find that they really know more about the real facts than I do. And I am going to say that if scouting did not do anything else than teach boys to use their

hands, teach them to be real boys, it would be a great accomplishment. It would be worth every effort that you and I could put forth. There are those in youth leadership that think young men have too much leisure time, particularly young men who live within the limits of big cities. One of my sons had his friend call on him. It was just at that time when they were cutting the corn for stock, and I said to him, "Now, Ken, Richard is busy. I do not know whether he has much time to carry on."

He said, "What is he doing?"

I said, "Well, he is hauling the corn in from the fields in the truck."

He said, "I would be glad to do that."

So he stayed more than three days and helped him with the corn. When the third day came, Sister

Wirthlin said, "Don't you think you had better ask Ken if he doesn't want to go back to town with you?"

So I said, "Ken, don't you want to go in with me this morning?"

He said, "Why should I go in with you? All I do when I get home is stand around and hold my hands." That's a tragedy: A boy has to stand around and hold his hands. If there was ever a time when we need secure and trained hands, it is today. If this great nation is to continue to enjoy its freedom and to manufacture those things which it is necessary to have, if we are to achieve our victory at the polls of liberty in our form of government, if it comes down to war, if it comes down to brains, yes, if it comes down to brawn, and if it comes down to being real citizens,

(Continued on following page)

ALL THAT I HAVE

By Alta Higbee Johnson

MARVIN was happy. His storage bins were full, his debts paid. For the rest of his life there would be no cause to fear what the future might bring. He had a choice wife whom he loved more and more each day. Their family of boys and girls had grown up to be noble men and women who served in the church and government, respected and honored among men.

As Marvin surveyed his good fortunes, his heart filled with gratitude. There was nothing more he desired. His heart swelled in thanksgiving, and he wondered what he could give the Father in return.

The world held no pearl more choice than the one he sought and presented at the Father's gate. "It is a gift of gratitude," he said to the angel there. But the angel answered, "What use hath the Father of this? Hath he not pearls surpassing any that you shall ever see? Go again and bring some other thing."

Marvin found the largest and most perfect diamond and said to

the angel, "The earth holds no gift more rare."

"It will not do," the angel spake, "for even these the Father made. Can you return what is his own? Now go again and don't despair; the treasure valued, surely is there."

When he had secured the greatest masterpieces of art, Marvin returned again to the gate, only to have his gift rejected.

So, hunting the world over, he finally despaired and sat thinking, "What can I give?" he asked himself. "What is there that the Father does not already have? What can I add to his stores?" And as he pondered, Marvin knew there was nothing which the Father did not already have.

Finally Marvin went to the gate and said to the holy angel, "What unprofitable thing is this the Father hath done to make man? There is nothing for man to give in return."

"Ah," said the angel, "you seek as one seeking wisdom. Listen, and thou shalt hear. Why have you labored for *your* son? What is

your reward for the parental care you gave him? What can he bring to you of great value, since you are comfortably situated in the world and desire nothing?"

Marvin thought deeply. "I rejoice when he hails me as 'Father' and looks up to me for leadership. Always he remembers my teachings and is kind. Respectfully he honors me and speaks well of me to his companions. He does not use my name as a curse upon his lips. Repeatedly he expresses gratitude for my parental care. These things I treasure; they bring me joy. This gift of gratitude, praise, obedience, and honor warms my heart; and it is good for my son to give it. This is all that he could give me that would add to what I already have. And though I have many sons and daughters, each such gift is just as precious."

The light gleamed more brilliantly about the angel, and before he and the gate faded into the sky, he said softly, "Go thou and do likewise."



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Scouting and the Church

BISHOP JOSEPH L. WIRTHLIN

(Continued from preceding page)

then it all lies in the training we give our boys because if scouting does not do anything more than teach these boys how to use their hands and give them the desire to learn, I want to tell you that it achieves greatly.

There is a time when boys must play and have recreation. And if that recreation is supervised recreation, for I find that few of our boys connected with scouting have enjoyed the recreation that is wrong, they will not be out on the street corners at nights to have their cigarettes or do something they should not do. So scouting is the play program of the Aaronic Priesthood. And I want to say that we need supervised recreation, recreation that builds up instead of that type that tears down. Scouting is that source, the proper kind of supervised recreation. It is our responsibility to see that scouting becomes a part of the Aaronic Priesthood. The president of the Aaronic Priesthood, the bishop of the ward, should be just as interested and concerned about his local Scout organization as he is about the ward Aaronic Priesthood committee. We should teach that the scouting work and the Aaronic Priesthood work are correlated. They go hand in hand. We find that these two fine activities make truly a great project for the boys in the ward. There is no question that the project needs to be financed. A bishop of the ward who has worked out his budget of the year should have enough budget as well as fine factors, a certain amount of money to help start a troop when he can. That is part of his responsibility, too, as well as that of the Scout committee. And as I said a moment ago, we should select the right kind of Scout leadership, Latter-day Saints. I hope there is not a bishop who has one of these boy specialists who is making a success out of his work that plans to take that man and make him a part of the Sunday School superintendency or give him some other position and take him away from the boys. His field is

(Concluded on page 104)

THE IMPROVEMENT ERA



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SCOUTING AND THE CHURCH

BISHOP JOSEPH L. WIRTHLIN

(Concluded from page 102)

in the boy's field. And where you find a man of that kind, you always find the boys.

In the Aaronic Priesthood work and in the other part of the scouting program of the Church, let us see whether we can build in the minds

and hearts of these boys as a servant, as a motto, the motto of the twelve-year-old boy of Nazareth when he said, . . . "wist ye not that I must be about my Father's business?" I humbly pray that this will be the desire and the achievement of these Latter-day Saint boys, in the name of Jesus Christ. Amen.

Uninvited Events

RICHARD L. EVANS

NO man ever lived his life exactly as he planned it. There are things all of us want that we don't get. There are plans all of us make that never move beyond the hopes in our hearts. There are reverses which upset our fondest dreams. Unforeseen events are always in the offing. Countless people who have had their careers carefully planned have seen them swept aside by a single sudden circumstance. Accidents, sickness, misfortune in money matters, the loss of loved ones, the faithlessness of friends, the tragedies of a troubled world, the missing of time and tide, and many other untoward events can, in a moment, take from any of us the plans and pleasures and purposes we have long pursued. And when events take a turn we haven't anticipated, and upset our plans and purposes, we sometimes give way to hopelessness or to fatalistic fear or give way to bitter rebellion—rebellion against life, rebellion against our inability to control it according to our own ideas. And often we rail against facts that cannot be refuted, and bruise our heads and our hearts in fighting irrevocable realities. But when some unlooked-for accident, or some uninvited event does enter in, there is no peace or purpose in letting rebellion rankle within us. There are many things in life beyond the present power of anyone to alter or to answer or to understand. And what we cannot understand we shall have to accept on faith—until we do understand. And in any case, rebellion isn't the answer. But neither is hopeless resignation. Resignation may retreat too far. But somewhere between bitter rebellion and beaten resignation there is an effective fighting ground where a man can make the most of whatever is; where he can still face each day and do with it whatever can be done. And when life rides roughly over our best-laid plans, the way to personal peace, to faith and effectiveness, to accomplishment and reconciliation, is to change what should be changed, if we can, and to make the most of whatever is, when we can't for the moment change the facts we face.

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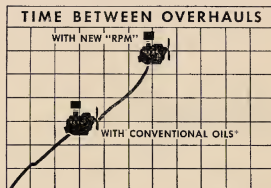
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Melchizedek Priesthood

PURPOSES OF PRIESTHOOD QUORUMS

THE quorums of the priesthood provide organizations through which the purposes of the Lord, with respect to the priesthood, may be more completely accomplished. Objectively, the quorum has two chief purposes:

1. To help every individual member of the quorum and his family attain a condition of thorough well-being in body, mind, and spirit. Every need of a man holding the priesthood should be the concern of the quorum to which he belongs

2. To help the Church itself in the accomplishment of the divine duties imposed upon it by training and developing quorum members to understand and perform the work in which the Church is engaged

This means that in all quorum activities a quorum of the priesthood must keep in mind the threefold duty resting upon the Church, namely:

- (a) To keep the members of the Church in the way of their full duty

- (b) To teach the gospel to those who have not heard it or accepted it

- (c) To provide for the dead, through the ordinances of the temple, the means by which the dead, if obedient, may participate in the blessings that are enjoyed by those who have merited citizenship in the kingdom of God

A priesthood quorum, to magnify its opportunities and to justify its existence, must develop its members for greater fitness to aid in these three great divisions of Church activity.

To magnify its work in the priesthood and assist its members to carry on their responsibilities, the San Fernando (California) Stake is working out a program which is proving very successful. A brief outline of their program is shown in the following letter from them:

"The stake Melchizedek Priesthood committee of the San Fernando Stake has developed an effective

training program for quorum leadership.

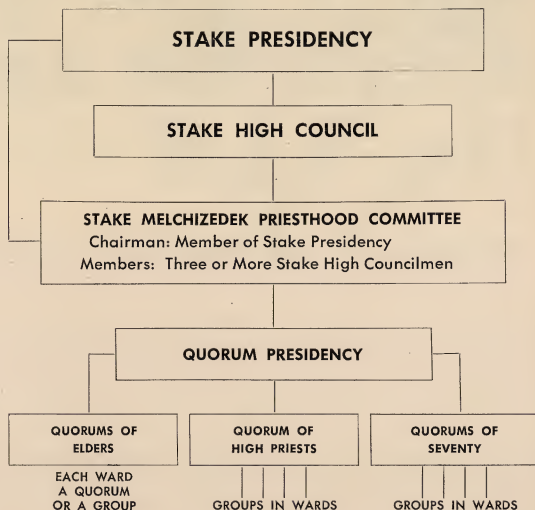
"Our training program is carried on in two phases. The first phase is related to the quorum presidency and their wives. Our stake Melchizedek Priesthood committee meets this group, preferably in someone's home, where all concerned are briefed on the importance, scope, and broad duties of the presidency. The importance of the wives and of their supporting influence is stressed. Statements and questions are then invited from

each member of the presidency and his wife. You can visualize the outcome of this meeting: leadership is oriented, wives given an understanding of family responsibility, and a unity of purpose is established.

"The second phase of our training is related to the priesthood conference held the night prior to the ward conference. Following a general opening exercise, all Melchizedek officers and members go into a formal training session, while at the same time the Aaronic Priesthood members and advisers go into a separate training session.

"The accompanying graphic out-

The QUORUM'S PLACE IN THE CHURCH



Aim and Purpose:

TO PREPARE MEN FOR CELESTIAL EXALTATION

- Knowledge of Gospel and its Application
- Service to the Church
- Welfare of Quorum Members
- Temporal — Intellectual — Spiritual
- Activities to Meet Individual and Family Needs
- Faith — Fun — Fellowship

lines are used as the basis for the Melchizedek training. The one chart, a copy of one portion of the chart already in the priesthood manual, is combined with the aim and purpose as a means for providing a setting for more specific instructions in leadership. This chart is explained and the message presented in about eight minutes. Another member then presents the chart showing 'The Quorum at Work.' This is a new chart, developed by our committee to demonstrate the inner workings of the quorum, showing complete organization and responsibility of the committee. This material is drawn from the priesthood handbook and organized so that relationships and functions can be seen at a glance. About fifteen minutes is devoted to this presentation. The next fifteen minutes is devoted to a question and answer

period, during which the skills involved in group handling and individual treatment are thoroughly covered, in response to actual case problems posed by members in the audience.

"Both of these charts are drawn in color on large poster cardboard sheets so that the chart references and discussions are controlled from up front rather than allowing them to become buried in their books.

"The result of this training has been most satisfying. The quorum presidencies show an intelligent grasp of their assignment and are already beginning to demonstrate marked improvement in their handling of committees and individual quorum members. We have been able to achieve a better insight into the relationships involved in quorum leadership since these visual aids came into use."

NO-LIQUOR- TOBACCO

Column

Conducted by

Joseph F. Merrill

BEER AND MEN IN UNIFORM

IT WAS during the summer military campaign that the news came from Korea that canned beer was being served to our boys in uniform to replace drinking water, because of the infectious dangers of the water. To those who believe that the use of alcoholic beverages is better avoided, this news was disturbing. Why could not fruit or vegetable juices, root beer, or other soft drinks be served to these boys instead of beer? Most of these cost less or no more than beer does. The answer is easy. The brewing industry and its friends are so powerful and rich that they dominated the situation. A writer in the *Clipsheet* said if anyone thinks we take any pleasure in needling the armed forces of the United States, he cannot be more wrong.

We honor them for what they have done and for what they are doing to protect this country and the cause of freedom for all mankind. We have many personal friends among responsible men of the army, navy, marine corps, and air force, but "faithful are the reproaches of a friend," and we feel that these men should face up squarely to the realism involved in the matter of alcoholic beverages and men in uniform.

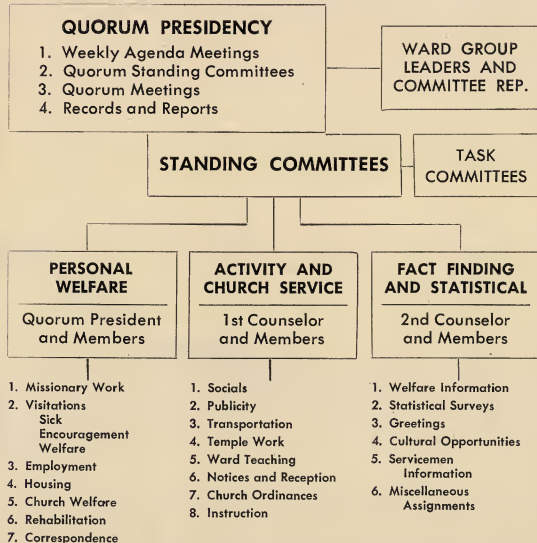
1. The armed forces draw from the abstaining homes of the country a disproportionate number of both officers and volunteers for the enlisted ranks. These men are superb material and have demonstrated that fact on the fighting fronts in both world wars and in Korea.

2. There is an unfortunate environmental pressure upon these men to drink intoxicants, and it is a matter of

(Continued on page 110)

THE QUORUM AT WORK

Purpose: Knowledge - Service
Welfare - Activities



Committee Work Clears through Quorum Presidency
Subject to the Approval of the Quorum

My Courtship Must Be Beautiful



The Presiding

Selection and Qualifications of Advisers to Adult Members



PATSY POLLARD

(Excerpts from an address by Patsy Pollard during a recent quarterly conference of the South Ogden (Utah) Stake. Presiding Bishop LeGrand Richards represented the General Authorities of the Church in the conference.)

THERE are three main events in every person's life—his birth, his marriage, and his death. Of these three, the only one he has direct control over is his marriage.

Marriage as real Latter-day Saints know it is temple marriage, where a young man and a young woman are sealed as husband and wife for time and all eternity by the power of the Holy Priesthood.

Since temple marriage endures forever, great care should be exercised during courtship in the choosing of a companion. What the future has in store for us depends on what we have in store for the future.

Preparation for marriage is a lifelong process. It must be planned for, lived for, sacrificed for, prayed for, and even suffered for. Our living cannot be very purposeful if we just glide into marriage without thoughtful preparation.

The contemplation of celestial life should make us speak and think more sublimely and magnificently.

We cannot expect to pick luscious, beautiful fruit from a tree whose roots were poorly developed. When young people carelessly select their friends at random, there may arise social consequences which impair future happiness. Why should we go with anyone we would never marry?

Most young people do not start by associating with the opposite sex in the early stages with the definite idea of

THE group adviser is the key man in the ward organization for adult members of the Aaronic Priesthood. Great care should be taken in his selection. The success of the program in the ward depends largely upon this man. If little thought is given in his selection and if he is improperly instructed and trained, there can be little hope for desired results.

The first qualification for an adviser is that he be a thorough Latter-day Saint. He must know and live the gospel. His greatest teaching will be by example. There is great power in the silent appeal, "Do as I do."

A group adviser cannot possibly succeed unless he has or develops a sincere love for people. He must like to be with them. He must suffer with them in their sorrows and thrill with them when they succeed. He must place the inner joy that comes in seeing those with whom he works made happy, above the satisfaction of outward praise and commendation for his work.

A group adviser must be able to radiate enthusiasm. He must bubble over with it in all of his contacts. Enthusiasm is very contagious and is one of the great forces of selling or conversion. A salesman without enthusiasm is likely to write few orders. An adviser who cannot develop enthusiasm for his message in the presence of the adult member of the Aaronic Priesthood cannot hope to touch his heart.

Even with the above-mentioned qualities a group adviser may fail if he lacks tact. He must be a master of diplomacy. He must say the right thing at the right time. He must refrain from saying the right thing at the wrong time. Many adult members of the Aaronic Priesthood trace their inactivity to the undiplomatic statement or action of some leader.

An adviser will be ineffective unless properly instructed and trained as to responsibilities and procedures. He should have the *Handbook* and know its contents thoroughly. He should have the roll book and use it. He should avail himself of and use the manuals in his work. He should seek and be given competent assistants. He should support enthusiastically and prayerfully the bishopric in every phase of this work.

Bishops, choose your group adviser prayerfully and wisely. Consider the name of every man in your ward. "Just anyone" will not do. A group adviser must be a man who really lives the gospel; who loves his fellow men sincerely; who is energetic, enthusiastic, understanding, patient, and considerate; who is very tactful; who instills confidence and can keep confidences; a man of initiative, but humble and teachable, willing to avail himself of and follow the program of the Church for the adult members of the Aaronic Priesthood.

THINK IT OVER

Too often, there is one essential difference between boys and their leaders—boys grow.

—L. A. P.

finding a companion. We should be because we know that it is from among our associates that we will choose our companion.

The safest place for this companionship to be fostered is where parents and the Church have a guiding hand.

We should choose the socials we participate in "with an eye single to the glory of God."

A spiritual interpretation should be placed on all that we do.

Courtship is a period when strength of character is proved. Let's be virtuous and clean in our courtship. Any

conduct on the part of an individual that does not advance him toward the goal of eternal life is not only wasted energy but actually becomes the basis of sin.

We are indeed the captains of our souls. "It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great person is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." (Emerson.)

Every day is the road to perfection. The most virtuous woman is she who has behind her present virtue the strength of a whole life full of virtuous thoughts and deeds. No force is so great in any girl as the stored-up power of what she has been doing every day.

We should take time to be holy.

To have strength to overcome temptation is godlike. The strong, the virtuous, and the true of every generation

Bishopric's Page

Prepared by Lee A. Palmer

An Address to Ward Teaching Supervisors

Following is the complete address by Mac Vaughn, delivered during a recent quarterly conference of the Kanab Stake. The assigned subject was: "How Can Ward Teaching Supervisors Best Assist Their Bishopric to Improve the Quality of Ward Teaching?" We take pleasure in bringing this remarkable address to your attention and in recommending its suggestions for your adoption.

Brethren, I have but nine points to establish:

1. When you take over the job of ward teacher supervisor, take it over so completely that only in the event of a special problem is it any worry to the bishopric.

2. WORK.

3. Have faith that the work you are doing is beneficial to the people of the ward. Have faith in your ward teachers. Have faith in your own ability to accomplish this work.

4. WORK.

5. Be converted. Do not attempt to supervise ward teaching unless you are fully converted to it and its benefits to you, to the bishopric, and to the ward members.

6. WORK.

7. Organize. Organize your ward teachers so completely that the job does not fall entirely on your shoulders or on any other individual's shoulders.

8. WORK.

9. Follow the admonition of the Savior and pray unceasingly, for herein is our only communication with the one Supreme Power who can direct this work perfectly.

Now, brethren, if I were to add a tenth point, it would be — WORK.

have lived pure, clean lives, not because their emotions were less impelling nor because their temptations were fewer but because their will to so live was greater.

We should begin today to so order our lives that we will be found worthy at the proper time to go to the house of the Lord and be uplifted by the temple ceremony which, as has been said, "contributes to covenants of morality, the consecration of ourselves to high ideals, devotion to truth, patriotism to nation, and allegiance to God."

Aaronic Priesthood Leaders

General Secretary and Adult Adviser to Meet With Ward Welfare Committee

IT is recommended, and approved by the general Church welfare committee, that the general secretary of the ward Aaronic Priesthood committee and the senior adviser on the ward committee for adult members of the Aaronic Priesthood be invited by the bishop to attend the meetings of the ward welfare committee when matters relating to participation of the Aaronic Priesthood and of the adult members of the Aaronic Priesthood in the welfare program are to be given consideration.

These persons are not to be considered as members of the ward welfare committee but are to hold themselves in readiness to attend the meetings of the committee when the

Aaronic Priesthood

New Handbooks Not Yet Available

WHILE a new Aaronic Priesthood Handbook is being prepared, it is not yet ready for distribution, neither will it be ready for quite some time. In the meantime, stake and ward leaders should continue using the handbook, "Reprinted January 1, 1950."

The major change will be the rearranging of the formerly designated ward youth leadership meeting to become the monthly meeting of the ward Aaronic Priesthood committee.

bishop indicates his desire to have them in attendance.

The purpose of this recommendation is to provide the bishopric with a direct contact with these leaders in carrying out the welfare program as may call for the participation of the groups they will represent.

Welfare Program Attracts Adult Members Aaronic Priesthood

THE Church welfare program became an effective introduction to other Church work to the adult members of the Aaronic Priesthood in the Ogden Twenty-eighth Ward, South Ogden Stake, during the past year or more.

A welfare assignment to produce two thousand pounds of squash resulted in such cooperative effort on the part of the adult members as to produce 9300 pounds, with 3200 pounds turned over to the welfare program and the proceeds from the surplus going into a group fund.

The project was the more remarkable since squash projects in the past in the area had been unsuccessful because of pests. One committee mem-

ber, speaking of the project, said, "We did not know the job couldn't be done, so we just went ahead and did it."

Their success was celebrated in a banquet attended by more than ninety persons, including the bishopric, the ward committee, adult members, and their wives.

But the most abundant harvest was not in squash. The real harvest came when several of the adult members were advanced in the priesthood and when several of them took their families to the temple to receive the blessings to which all such men and their families are entitled through their faithfulness.

Ogden Twenty-eighth Ward committee for adult members of the Aaronic Priesthood, South Ogden Stake.

Front row: Howard L. Robinson, secretary; Leo A. Harris and Peter Grandell, advisers.

Standing: Joseph H. Lambert, chairman; Gerald H. Oliverson, assistant.



MINER MIKE *says..*



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UTAH MINING ASSOCIATION

No-Liquor-Tobacco

(Continued from page 107)

profound concern to their relatives and friends. The environmental pressure should be for abstinence, not for an unfortunate custom which is contributing so heavily to the problems of American economy and society.

3. It is not solely a question of 3.2 beer, which is mischievous enough because it is the "beginner's drink," leading to a custom which may eventuate in alcoholism. A W.A.C. at Fort Meade has just been raped by a companion with whom she had been drinking in an N.C.O. club. The lives of fliers were endangered and perhaps in some cases lost, during the recent war, flying whiskey to officers' clubs.

4. The brewers have boasted openly and repeatedly that the policy of the armed forces in permitting the use of beer by men in uniform has greatly increased the number of beer drinkers. As one advertising man told a group of assembled beer wholesalers: "Uncle Sam has been your salesman, and the best you ever had."

5. At least ten percent, and possibly more, of the admissions to veterans' administration facilities are made on a diagnosis of alcoholism.

6. When a man begins to drink alcoholic beverages, an inexorable probability becomes an appalling fact; that is, there is a one-in-sixteen probability (a most conservative estimate) that the neophyte drinker will become an addict; and there is a one-in-fifty probability (again a conservative estimate) that he will become an alcoholic. The United States government cannot afford to cooperate with the brewers in setting into motion these probabilities. Thousands of men who did not drink when they went into the armed forces are today hospitalized or a constant source of anxiety to their loved ones because of the habit they contracted while in service.

7. The armed services have a "hard-drinking" reputation. This is greatly to their disadvantage. . . . The armed forces could render a great service to the men by definitely aligning authority with the practice of abstinence from alcoholic beverages, which are responsible for most of the misconduct of a few servicemen at home and abroad.

We firmly believe that the great majority of enlisted men and officers deprecate the kind of fiction and feature writing which pictures them as drunken, obscene, and debased. After the terrible incidents in San Francisco on V-J Day a group of navy men wrote protestingly to the papers: "The navy is not like that!" Of course it is

(Continued on page 112)

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"Now I want to make all mistakes on the side of mercy. But once in a while I want to see justice get just a little bit of a chance among the people."

"The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid."

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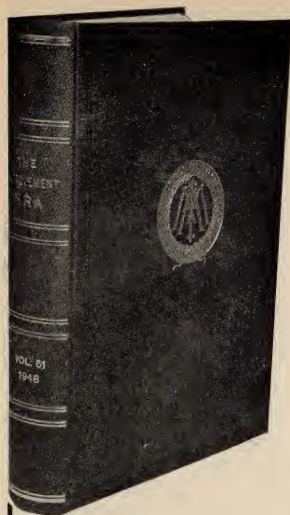
(Continued from page 110)

not like that, and it is time to let the country know that it is not like that, and this goes for other branches of the service also.

Sometimes we wish that the people who are cooperating with the beer industry to make drinkers of abstainers in the armed forces could walk down the line in veterans' hospitals and see the alcoholics who were made by this same folly during the recent war.

They are such pitiful people. Anyone with a heart in him couldn't support this beer racket if he once realized the consequences.

In military operations there must often be quick mathematical calculations, as in artillery fire. Alcohol slows the speed of such calculations. Marching endurance is decreased; army discipline unfavorably affected; shooting capacity lowered (experiments of Bengt Boy, Kraepelin, and



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Problems—and Repentance

RICHARD L. EVANS

IT has seldom been popular to appeal for repentance.

The prophets of the past have been persecuted and imprisoned, banished and burned for calling people to repentance—perhaps because when a person proclaims the principle of repentance, he is presumed to be passing judgment upon other people, and perhaps because people don't like to be reminded of what they have done that they shouldn't or of what they should have done that they haven't. (We don't like to be reminded of our failings and faults.) And so, historically, it has been common custom to resent pleas for repentance. But repentance is a basic principle of existence, and always will be so long as people are not perfect. Now this world has grave worries. We have grave worries. There is no point in minimizing the seriousness of the situation. And prescribing repentance may seem to some to be an impractical approach. But without any ire, and without any accusation, let's look at a limited list of a few of the things that some of us as individuals, and that some of us as organized entities, might consider as possibilities for repentance: Could there be some need for repentance from cynicism, deception, vanity, and insincerity? For repentance from indulgence and lax living? For repentance from extravagance and flagrant waste? For repentance from profane, offensive, and irrelevant utterance? For repentance from false pride and brash boasting? For repentance from refusing to face facts? For repentance from idleness and indolence and withholding willing work? For repentance from fostering false philosophies? These are a few possibilities from a long list. And wherever it may be needed, let there be repentance from whatever we may need to repent of. There isn't any problem we face, there isn't any hazard hanging over us, that prayerfulness and repentance and willing work and unity in righteous purpose won't improve or prevail over or prevent. But to accomplish our purpose, repentance must be sincere. There is no efficacy in superficial repentance, but there is no righteous result that is not within reach if we will live by the principles upon which repentance is predicated.

"The Spoken Word" FROM TEMPLE SQUARE
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others). Sickness of many sorts is increased and intensified. The heart's functioning is weakened. Soldiers using alcohol expose themselves to infections such as pneumonia and influenza and especially to venereal disease. A great authority on this last subject, Professor Ahnkvist, is quoted:

"My experience during thirty-eight years of practice is that alcohol as a rule plays in one way or another a part in venereal infection. It is unusual to find a case of such infection where it has not been in some way a factor."

The Swedish government issues to every private entering its army a pamphlet warning against alcohol. Officers are told how to handle this information in instructing the troops. Some of the statements are:

"Alcohol is before all a poison of the nervous system. It resembles closely the chemically related substances, ether and chloroform. It paralyzes progressively the large brain and the spinal column.

"As soon as it enters the body's different cells, the body goes to work in various ways to free itself from it.

"Alcohol cannot be used as food for muscle work. Sugar or other substances which can be turned into sugar are alone suitable. Alcohol is not burned in the muscles but in the liver.

"If a person feels himself stimulated after he has taken liquor, it is because his sensitiveness to weariness has been paralyzed. This constitutes a great danger.

"Any warmth from alcohol's burning in the body is lost because of its paralyzing action on the blood vessels of the skin."

The general director of the Swedish Medical Service is quoted: "Alcohol is not a medicine, but a poison. It should be sold from apothecaries only for external use or as a solvent, and always provided with a poison sign."

ALCOHOL AND CRIME

Judge William M. Gemmill, presiding justice of the Chicago Municipal Court, who has tried fifty thousand human derelicts, says: "Booze is the mother of crime. It gives life and sustenance to slums, dives, brothels, gambling dens, and 'pay-off' joints. It nerves to his deed the homicide, the stick-up man, the burglar, the thief, and the thug. It fires the brain of the prostitute and the panderer. It feeds and inflames the passions of the weak-minded and the degenerate. I have tried an army of fifty thousand human derelicts, most of whom were booze-soaked. With faces red and bloated,

(Concluded on following page)



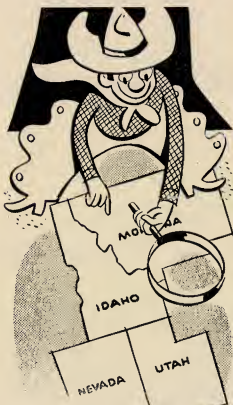
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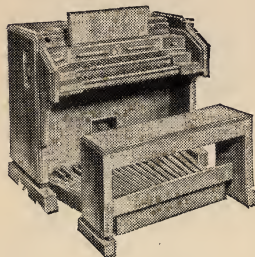
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(Concluded from preceding page)
with eyes dull and languid, with bodies weak and wasted, with clothing foul and ragged, this vast army is forever marching with unsteady step to the graves of the drunkard and the pauper or to the prison and workhouse."

Winter Passage

(Continued from page 85)
the sea for food, he flapped heavily landward. The moon sank. Dark hid the sea. A little air rose from the west as dawn opened. White-caps rose. No longer beating tired wings, he floated easily.

A little later the albatross picked up another ship, heeled to the freshening wind. A harsh scream came from the unwitting messenger. Close in the snow, the ship was; and at his sudden cry her helmsman turned.

"Mister mate! Mister mate!" the helmsman cried, and when the mate came running, pointed to the hovering bird. "A message on his leg, sir. Maybe some ship's in trouble, sir," said he.

Called by the mate, the captain hurried up. "Get out a fishing line at once," he ordered.

They fished in vain while the albatross, torn between fear and hunger, hovered above the bait.

"Once caught, he's grown too wise," the captain said.

They fished all through the forenoon. At last the captain said, "Mister mate, have them pull in the line. And tell the cook to throw over a few scraps on the port side, not much, a little now and then, to keep that bird near the ship. We mustn't scare him off before we get that message. Lose no time. We're in for storm again."

They backed the yard, stopping the ship. She rode erect upon the winter sea, snow falling thinly. On the port side, a short distance away, the albatross floated, gulping scraps the cook tossed to the water. Upon the other side they lowered the boat.

While no one spoke and no block creaked and no sail flapped, the mate and four sailors dropped into the boat to wait the captain's order. Solemn-faced, he stepped from the chartroom, a rifle in his hand. Far-echoing across the wintry sea, a shot rang out. With crimson on

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the white of his soft breast, the albatross lay limp upon the water.

"Pull around the ship and bring that bird aboard," the captain ordered; and when the order was obeyed, and he had read the message from the dead bird's leg, he cried, "Lively now, everyone! Pile all sail on her!"

While, heeling to the wind, the ship sped south to seek the wreck, the albatross lay stiffening upon the quarterdeck, his wing tips quivering as though they asked, "Why mayn't we fly?"

An hour passed, and another. And then the snow ceased, and the sea lay clear ahead. And there was the doomed ship, at her last gasp; the cold seas lapping level with her deck; her crew all gathered on the deckhouse top.

Just in the nick of time, the boat drew in beside the sinking ship. Her last man had barely jumped into the boat when down she went.

Their faces gaunt from shadow of their fear, the exhausted seamen climbed aboard the rescuing ship. As if not sure that they were really snatched from doom, as if in doubt that such a miracle could be, they gazed about them.

Pointing to the dead bird, the ship's mate said, "There's what you have to thank. He was too wary to be caught again. We had to kill him or you'd all have died."

Eying his comrades, the old seaman cried: "I told ye, didn't I? Killin' a sea bird brings evil luck. If we'd killed 'im, we'd be drowned an' dead."

"Well, now 'e's killed," one of the rescued answered, solemnly; and asked, low-voiced, awe in his eyes and on his reverent tongue, "'Ow does we put it square?"

"Aye—'ow does we put it square?" another cried.

All gathered round the bird; they talked together, rescued and rescuers.

That evening, while a west gale roared by, snow flying thick, the winter air a cloud of driven spray, the two crews gathered on the watery quarterdeck. Above their bare bent heads, the flag whipped at half-mast.

Tight-sewn in many folds of strong storm canvas, weighted well, safe from questing killers, they gave the Horn's white harbinger a comrade's burial.

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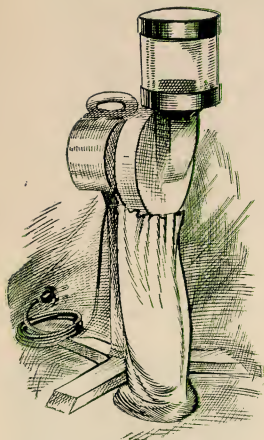
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...TODAY'S Family... *Burl Shepherd, EDITOR*

Home-type flour mill now coming into popular use.



tein but only negligible amounts of vitamins or minerals.

(d) The germ, or embryo, is the nucleus of new life and therefore the most important part of the grain, and nutritionally contains all the biochemic elements of life, especially protein, calcium, iron, B vitamins. Wheat germ is rich in vitamin E.

4. Corn, the largest grain crop of the United States, is an excellent food in the whole grain state, but only ten to fifteen percent of the crop is used for human consumption, and much of this is made into corn syrup and cornstarch. Most corn meal and ready-to-eat corn cereals are highly refined, having the germ and bran removed to improve their keeping qualities. Whole-grain corn meal is available at health stores

a very deficient food, being largely starch.

7. Whole rye bread is black bread, called pumpernickel. Sometimes whole rye and whole wheat are mixed, making a more palatable product. Whole rye is also popularly used in rye crackers. Bolted rye flour, which does not contain the germ or the bran, is often mistaken for a more wholesome product because of its dark color. Actually it is dark only because the starchy rye endosperm is dark. Popular rye breads are usually a combination of bolted rye flour and white flour and are not particularly nutritious.

8. Only about seventy-two percent of the wheat kernel is used for food in the manufacture of white flour. The by-products, which contain the most valuable protein, the iron, and nine-tenths of the vitamin B₁ (thiamine) are used for animal feed.

9. As people become nutrition-conscious, whole wheat flour becomes more popular, but while wheat in the kernel keeps well, after it is ground into flour it becomes subject to weevil infestation and molds. Agents which are used to preserve it would seem to be destructive of nutritive value; also, there is a gradual loss of food value because of oxidation during storage.

10. Many people are now using home-size flour mills and cereal grinders to grind their own flour fresh as needed. Some communities or groups have purchased small commercial mills, and they distribute fresh flour weekly to those who desire it. Such activity is limited at present, but it is bound to grow in favor because it promises a fresh product of high nutritive value. It is reminiscent of the good old days when a man threw a sack of wheat over his shoulder, went to the mill, and returned to his family with a sack of freshly-ground flour.

11. In 1940 the United States government, in cooperation with millers, started an "enrichment" or "restoration" program, under which iron and three B vitamins (thiamine, riboflavin, niacin) could be put back

Speaking of WHOLE GRAINS

Did you know?

1. Cereal grains and their products furnish from thirty to forty percent of the calories and over thirty percent of the protein in the average American diet.

2. The United States produces and consumes more wheat than any other country in the world.

3. The four important parts of a kernel of grain are listed below.

(a) The husk or hull is not edible and is always removed.

(b) The bran, or outer coat of the grain itself, which is edible and is left on whole grain cereals and flour, provides bulk in the intestinal tract, as well as protein, calcium, iron, and B vitamins.

(c) The endosperm, or starchy portion, comprising about eighty-five percent of the kernel, out of which white flour and some cereals are made, contains some pro-

tein and small mills; refined corn meal is being enriched by some manufacturers. Yellow corn meal is superior to white, having a rich vitamin A content found in no other grain.

5. Oats is a distinctive grain because as a cereal it is always used in the whole-grain form, retaining both the germ and the soft, thin bran. To make rolled oats, the oat kernels are first steamed, then passed through heavy steel rolls.

6. Although not used to any great extent in America, rice is the chief food for about half of the human race, and in oriental countries forms a larger proportion of the diet than wheat, rye, barley, and potatoes combined do in the western hemisphere. It is eaten in both the brown state, with only the outer husk removed, and in the highly milled, white form. In the white form it is

into impoverished white flour and cereals to give them higher nutritive value.¹ But there are thirteen known B vitamins today, all contained in natural whole wheat, and "there is considerable evidence to prove that the relative proportions of nature's mixtures of B vitamins in foods are those best adapted for promoting health."²

12. Protein values of various grains are fairly similar, but the better proteins are concentrated in the outer layers of the grain and in and around the embryo or germ. Hence, milling rejects much of these more valuable proteins, and "enrichment" or "restoration" does not improve protein quality. Neither does it restore copper, manganese, or other minerals and vitamins lost in milling, except those mentioned in paragraph eleven.

13. Modern cereals first appeared late in the nineteenth century when "rolled oats" was milled and sold by the ounce in drugstores as a health food for babies and invalids. Later cracked and rolled wheat cereals became popular also. With the turn of the century came packaged "ready-to-eat" cereals, now a two-hundred-million-dollar industry in America. These cereals are made from high quality grain but go through many heating and steaming processes in manufacture which reduce nutritive quality; for instance:

(a) Shredded wheat is made from soft wheat which is cleaned, washed, cooked, then partially dried and shredded by passing it through grooved rolls. The shreds are molded and cut into shapes which are then oven-baked and toasted.

(b) Wheat flakes are made by cooking the wheat under steam pressure, drying it, and passing it through heavy rollers. The paper-thin flakes are then toasted in heat-controlled ovens.

(c) Puffed rice or wheat is made by cooking and steaming the grain in a closed vessel called a "gun." As the moisture turns to steam, the pressure increases, and when it is suddenly released, the starch granules explode to form puffs.

(d) Corn flakes are made from the starchy part of the kernel, without the germ or bran. The hominy

(Continued on page 123)

¹Sometimes calcium and vitamin D are added to cereals also.

²Bogert, L. Jean. *Nutrition and Physical Fitness*. p. 257.

different

as snowflakes

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A WALL PANEL

for Your Room

By Marion H. Addington

A scroll-shaped hanging for your room is simple to make, colorful, and very decorative.

Take a piece of black or dark material, preferably one with a glistening surface, such as cambric, sateen, or satin. Cut a strip about eight and a half inches wide and from sixteen to twenty inches long, and hem it all around with a narrow hem.

From a cardboard mailing tube cut two tubes the same width as the material after it is hemmed (about eight inches). The tubes should be an inch or an inch and a half in diameter. Lacking a mailing tube, roll some stiff paper or a small magazine or newspaper to that size and glue it together, or tie it with fine thread so that the roll will be smooth on the outside.

Cover these two tubes with black fabric similar to that which you have already hemmed. To get the exact size needed to cover the tube, put a piece of paper around the tube so that it just meets. Then measure it and cut material accordingly. Allow about one-half inch for turning in lengthwise, and an inch on each end for tucking in at the open ends of the tube.

Fit the fabric around the tubes quite snugly, so that it will be smooth, turn in the raw edge, and sew or paste in place. Before sewing the end of the panel onto the tube, baste or pin it to keep the line straight. Be sure that the hem side of the panel is on the same side as the seam side of the tube, so that both seams will fall to the back of the hanging.

Next assemble some brightly colored pictures: flowers, leaves, or even small scenes cut from magazines. Lay the pictures on the material in the design you wish. Mark the fabric with chalk or pins to show



The ingenious young person may create wall panels of many varieties to beautify a room.

where the design is to go, then apply paste to the designs and lay them very carefully in place on the fabric. Do not move them after the paste has touched the fabric or the paste may smear.

Run a ribbon or cord through the hole in the top tube and tie in a bow for hanging on the wall. The ribbon might match the principle color in the design or black may be

used or two very narrow ribbons might be used: one black and one of the most prominent color in the design. The weight of the bottom tube will hold the panel in place against the wall.

YOU CAN DO IT! *This column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions will be considered for publication at regular rates.*

If you prefer cloth rather than paper, cut designs from cretonne, but be careful not to fray the edges while arranging or pasting. A colorful embroidered design of flowers or animals would also be attractive.

Instead of a pasted design, four strips of very narrow ribbon could be tacked at intervals lengthwise down the panel and two rows of post cards slipped in. This "loose-leaf" arrangement would permit the cards to be changed from time to time.

A dark background is preferable because it contrasts with the wall and with the gay colors of the design. However, neutral tints could be used, such as tan, jade green, and gray, provided the colors used against them are vivid enough to stand out.

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It's the line that counts most in choosing clothes — fashion line, not figure line. The girl who would dress smartly must develop a strong feeling for line and shape and choose clothes in which she feels comfortable because they flatter her face and figure. Believe it or not, if Mary Ann is tall and thin, she won't wear to advantage the clothes that make Janie, the short, plump girl, look taller and thinner—they'll make Mary Ann look taller and thinner, too. Here, then, are the basic rules of "line" in clothing selection. They are worth careful consideration in building a wardrobe of personality.

For the tall, slim girl—

1. Horizontal lines; not vertical ones. Stripes in the fabric, rows of buttons, tucks should not be straight up and down.
2. Round necks and collars; not deep "V"-necklines
3. Soft, rounded shoulders, kimono and dolman sleeves
4. Wide belts
5. Short boleros, peplums, long jackets
6. Box-pleated, full-gored, or circular skirts; not narrow, tubular skirts
7. Circular trimmings (as in scallops; not angular trimming as in notched collars)

For the short, thin girl—

1. Horizontal and modified vertical lines
2. Round, and short "V"-necklines; not deep "V"-necklines
3. Soft, rounded shoulders, kimono sleeves, but not exaggerated
4. Self belts, princess waistlines; not wide or contrasting belts
5. Bolero, peplum, or short jackets; not medium or long jackets
6. Draped, medium-full, knife-pleated, or straight skirts
7. High-placed pockets; delicate trimmings

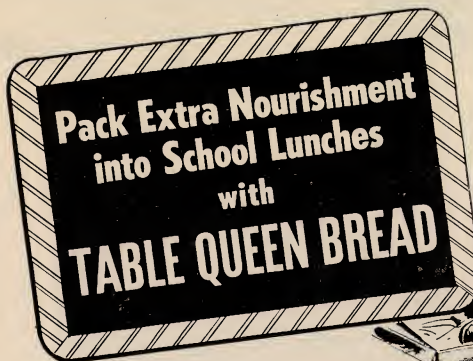


For the tall, heavy girl—

1. Vertical and diagonal lines; not horizontal lines
2. Deep "V"-necks and pointed collars; not round necks and collars
3. Squared shoulders and set-in sleeves; not kimono or dolman sleeves
4. Long vertical stitching or tucks; not yokes and shirring
5. Jackets not longer than two inches below hip bone; not very long or short jackets
6. Medium-gored or soft, straight skirts with center stitching or one pleat; not all-pleated or full-gored skirts
7. Diagonal trimmings (as pockets set on diagonal); not round trimmings (as scallops)

For the short, heavy girl—

1. Vertical and diagonal lines; not horizontal lines
2. Moderate "V"-necks and pointed collars; not all round necklines
3. Moderately squared shoulders, set-in sleeves; not kimono or dolman sleeves
4. Very narrow self belts; not wide, contrasting belts, or set-in, princess waistlines
5. Soft dressmaker jackets, not longer than two inches below hip bone; not boleros, over-long or short jackets, or peplums
6. Easy, straight skirts with center stitching or one pleat; not draped, wide gores, all-around pleats
7. Diagonal trimmings; not round trimmings



To make lunch one of the high spots of the day, include sandwiches made with Table Queen bread. Its smoother texture and finer flavor assure delicious sandwiches every time. Table Queen is extra nourishing and full of energy too—extra good for active, growing youngsters—because it's made with high protein flour and enriched with vitamins and iron. So help your family to better health... better flavor... better bread. Get Table Queen—the bread that's Queen of the table!



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Corn Pudding

- 3 eggs
- 2 cups liquid (corn liquid and milk)
- 2 tablespoons cooking oil
- 2 cups cooked whole-kernel corn
- 1 teaspoon salt

Beat the eggs and add liquid. Stir in the oil, corn, and salt. Pour into greased baking dish and bake in moderate oven (350° F.) about 50 minutes or until set. This product can be made more nutritious by adding to it ½ cup dried milk powder.

Corn Meal Gems

- 1 cup yellow corn meal (preferably whole grain)
- 1 cup sifted flour
- ¼ cup brown sugar
- 3 teaspoons baking powder
- ½ teaspoon salt
- 1¼ cups milk
- 1 egg, slightly beaten
- 4 tablespoons shortening, melted

Sift dry ingredients together. Combine milk, egg, and shortening. Turn milk mixture into dry ingredients all at once and stir quickly until the dry and liquid ingredients are just mixed and have a lumpy appearance. Bake in greased gem pans or loaf pan in a hot oven (400° F.) about 20 or 25 minutes. Finely chopped walnuts may be added with the dry ingredients to make a richer product.

Corn Bread Poultry Dressing

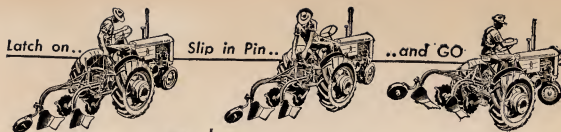
- 1 recipe for corn bread (as above)
- 2 to 3 cups whole wheat bread crumbs
- broth in which giblets have been cooked
- 1 cup chopped onion
- butter
- 1 cup diced celery
- 1 egg
- 1 tablespoon sage
- 2 teaspoons salt
- 1 teaspoon marjoram

Use day-old corn bread which has been crumbled and allowed to dry out. Combine it with bread crumbs and moisten the mixture with giblet broth; add more hot water, if necessary. Sauté onion in butter. Add onion, celery, and beaten egg to bread mixture. Combine well. Season to taste.

Rice Cakes

- 4 slices bacon, chopped
- 2 tablespoons chopped onion

(Continued on following page)



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Baking With Cereal Grains

(Continued from preceding page)

- 4 tablespoons chopped green pepper
- 1 teaspoon salt
- 3 cups cooked brown rice
- 1 cup sifted whole wheat flour
- 1 teaspoon baking powder
- 1 cup tomato pulp

Fry bacon crisp; drain off excess grease; and add onion, green pepper, rice, and tomato pulp. Sift dry ingredients together and mix thoroughly with first mixture. Drop by spoonfuls into skillet containing bacon grease and brown on both sides.

Rice and Pineapple

- 2 cups cooked brown rice
- butter
- 6 slices pineapple
- $\frac{1}{2}$ cup brown sugar
- $\frac{3}{4}$ cup pineapple juice

Spread part of cooked rice in bottom of casserole, dot with butter, and arrange pineapple pieces on top. Sprinkle with brown sugar. Repeat until all ingredients are used, having top layer of pineapple. Pour pineapple juice over top and bake in moderate oven (350° F.) about 30 minutes. Serve hot or cold with cream.

Spiced Oat Cake

- 1 cup sifted flour
- 2 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon cinnamon
- $\frac{1}{2}$ cup shortening
- 1 cup brown sugar
- 2 eggs
- $\frac{3}{4}$ cup milk
- $\frac{1}{2}$ cup rolled oats

Sift flour, baking powder, salt, and cinnamon together. Cream shortening and brown sugar together; add eggs, one at a time, beating after each. Then add dry ingredients alternately with milk. Stir in rolled oats last. Pour into greased cake pan and bake in moderate oven (350° F.) about 45 minutes. Cool and serve with flavored and sweetened whipped cream. Garnish with dates.

Orange-Oatmeal Cookies

- 1 cup sifted flour
- $1\frac{1}{2}$ teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cup shortening
- $\frac{3}{4}$ cup brown sugar
- 1 egg
- 2 tablespoons orange juice
- 3 cups rolled oats
- 1 tablespoon grated orange rind
- $\frac{1}{2}$ cup coconut



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Sift together flour, baking powder, and salt. Add shortening, sugar, egg, orange juice. Beat until smooth, about 2 minutes. Fold in rolled oats, orange rind, and coconut. Drop from teaspoon on greased baking sheet and bake in moderate oven (350° F.) 12 to 15 minutes. Yields about 3½ dozen.

Shredded Wheat Brown Betty

2 cups bite-size shredded wheat biscuits
 ¼ cup melted butter or margarine
 2 cups sliced apples
 ½ cup brown sugar
 ¾ teaspoon cinnamon
 1 teaspoon grated orange rind
 ¾ cup orange juice

Mix shredded wheat biscuits with butter. Arrange one-third of mixture in bottom of baking dish. Cover with half the apples. Sprinkle with half of blended sugar, cinnamon, and orange rind. Repeat layer of cereal, apples, and sugar mixture. Top with remaining cereal. Pour orange juice over top. Cover and bake in moderate oven (350° F.) for 30 minutes; remove cover and bake another 30 minutes. Serve with milk or cream. Serves 6.

Speaking of Whole Grains

(Continued from page 117)

is cooked under steam pressure, dried, then flaked, and toasted.

14. Milk, soybean flour, and peanut flour furnish proteins of about equal value to supplement, in bread-making, the protein of flour; they also seem to have similar protein value to that of meat and eggs in supplementing bread and cereals in the diet.

15. Dried yeast (brewer's yeast) added to bread has been found to increase the growth of weanling rats 120 percent over non-yeast bread, compared to a growth increase of only thirty-one percent when conventionally enriched bread was used. When both powdered milk solids and dried yeast were used in bread, the results were even better.

16. "A mixture of one-sixth dried whole milk and five-sixths ground whole wheat has supported normal growth, health, reproduction, and lactation through more than fifty successive generations of rats, with no diminution of size or vigor though the protein level was only fourteen percent of the total food calories and more than two-thirds of

(Concluded on following page)

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Prologue

This is the story of a woman, a seeker after truth, who, tossed by the waves of mysterious fate, was caught by the gospel net, and carried into a far country, where, through the possession of eternal truth, though amidst much adversity, she and her family found unbounded happiness.

This is her saga.

SPEAKING OF WHOLE GRAINS

(Concluded from preceding page)
this was wheat protein.³ When the proportion of milk was increased, results were even better, an indication that any adequate diet may be improved to give better health.

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1. Sherman, Henry C. *Chemistry of Food and Nutrition*. Macmillan Company, New York, 1946.

2. Bogert, L. Jean. *Nutrition and Phys-*

³Sherman, Henry C. *Chemistry of Food and Nutrition*, p. 547.

ical Fitness. W. B. Saunders Company, Philadelphia, 1949.

3. "Better Buymanship, Use and Care, Grain Products," by Household Finance Corporation, 1947.

4. "History and Manufacture of Breakfast Cereals," bulletin edited by Prof I. J. Johnson, Iowa State College, Ames, Iowa, 1950.

5. "Improvement of Bread with Dried Yeast," an article in *Nutrition Reviews*, The Nutrition Foundation, Inc., New York, June 1950.

Reserve Resources

RICHARD L. EVANS

IN days of deepening disappointment men react in many ways, depending upon their teaching and temperament, upon their outlook and understanding, and upon the faith and foundations on which their feet are fixed. To sudden and shocking news, depression and deep discouragement are perhaps the immediate reaction of most of us. The first impact almost always brings a heavy heart and a feeling that the future is futile. But what happens after the first impact is exceedingly important. Some become cynical. Some become desperately despondent. Some rush into fevered action without any real plan or purpose. Some give up and lay aside all plans and purpose and live in listlessness. But some quietly think things through, consider the issues and the alternatives, and recover their courage and then set about to do as promptly as possible what should end can be done. In any circumstance or situation, despondent inaction, purposeless resignation is almost the worst thing in the world. And to you who are depressed, to you who are young and are trying to see the future before you, to you who have lived to see the future in your families, to you who have loved ones you have lost or fear to lose, to you who have oppressive problems and are heartsick and heavy-laden, to all of you (and to all of us together)—take courage, have faith, believe in the future; live and work and watch and wait and pursue life prayerfully, repentantly, and purposefully. There are reserve resources within us that we seldom see or suspect until we are pressed beyond the point of our usual performance. But even when we come to what seems to be the end of our own resources, there is another and never-failing source of strength and peace and purpose in our Father who is in heaven, and in his Son, our Savior, the Prince of Peace. The courage and conviction of men in a righteous cause is a source of surpassing strength. But even if we were to meet situations beyond the combined wisdom and judgment and effort and ingenuity of all of us, we shall never meet a situation that is beyond the help of him in whose image men were made and who would not withhold his helping hand from a sincerely repentant person or people.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, DECEMBER 17, 1950

Mysterious Mountain Lions

(Continued from page 93)

somewhat below me. As I sat gazing at them, a cougar sprang from some low bushes beside the trail directly at the last deer, but, aiming too high, went clear over the top of the fleeing animals; and, being disinclined to pursue further, lay down at the very spot where it had landed. I was unarmed and somewhat apprehensive concerning the sheep that I was herding—and a little curious as well. I walked down to and along the trail toward the lion, not expecting that it would still be there. Suddenly, however, I came right upon it, the cougar seeing me just as I saw it. It drew back rigidly on its feet, crouching as if about to spring; and then all at once, apparently sensing that I was a man, it changed its expression and attitude instantly and scampered away as if thoroughly frightened. Though I was scared, I am sure that cougar was more so, when it realized that I was not a deer."

Though in wild regions most animals are startled by the scent of man, a mountain lion manifests little fear when it comes upon the human trail. It may lurk silent and motionless behind a bush within ten feet of a walking hunter who is unaware of its presence; yet the moment it is detected, it bounds away with full speed.

Most of us have heard of the "blood-curdling" scream of the mountain lion, but not all of us have had occasion to weigh the evidence concerning the verity of those astonishing reports. Having myself in the wildwoods heard only the catlike "Wo-ow!" of this big feline, I have been incredulous of the "insane woman's screamings" attributed to this lion, but disregarding my own experience, I have corresponded with scientists and outdoorsmen of two continents in a search for the truth. The adventures herein recorded are but part of the resulting testimony.

Many travelers (Fountain, Father De Smet, Farnham, and the like) have written of "the screaming sound," "hideous noise," or "shrill cry" of this prowler, but their observations are not inconsistent with my own "Wow-ow-r-r-r-r," with the latter part a growl and a

(Continued on following page)



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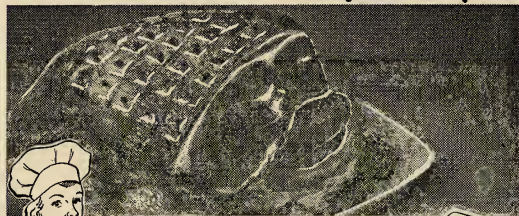


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Mysterious Mountain Lions

(Continued from preceding page)

wail; but a "blood-curdling scream" is another thing. When a fellow mammalogist, N. Hollister, in describing the Louisiana puma wrote of "a shrill trill, weird and startling," I began to wonder.

My friend, the late Dr. E. W. Nelson, mentioned "a loud, weird cry, popularly supposed to resemble the scream of a terrified woman." My friend, the late William T. Hornaday, wrote of a "scream precisely like terrified women or boys"; in fact, he said, "It is loud, piercing, prolonged, and has the agonized voice qualities of a boy or a woman screaming from the pain of a surgical operation. It says 'Ow w-w-w,' over and over."

M. A. Richards of Salt Lake City, Utah, told me that in the autumn of 1918 he heard a lion cry on Mt. Timpanogos, Utah; it "resembled the wail of a cross child resisting correction—loud, shrill, extended." He and his father shot the cougar, a female, next morning. David Harris of Glenwood Springs, Colorado, emphatically assured me that the scream of this animal "so resembles the cry of a human being in distress that one would be impelled to go to the aid of the supposed person." He told me that in June 1918 on Kolob Mountain, Utah, he heard the scream of one—"It was a crying, broken-hearted sound as if coming from some human being hurt and held down, as with a broken leg."

Many years before that, Mr. Harris with his father and two brothers heard a puma scream as they were going along Shingle Mill Canyon in Long Valley, Utah, whereupon they imitated it, and coaxed it nearer from a quarter-mile distance. In this instance the cry so resembled that of a human being that the boys were deceived until reassured by their father. The sounds were made every few minutes. Mr. Harris, who herded sheep every summer for twenty-five years prior to 1928, told me that he heard the scream every season.

Having killed many cougars in the Sawtooth Mountains of Colorado, B. A. Hartman of Salt Lake City, Utah, was well-qualified when he informed me that he had "heard a dozen or more cougars scream, usually late in the autumn. The

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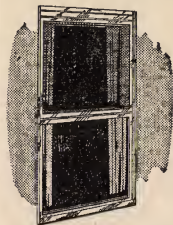
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AT YOUR GROCERS

first thing one thinks of when he hears it is a woman screaming; it is very loud, not catlike, more like the scream of a person."

A very intelligent and trustworthy old gentleman named John Balfour, who was employed in the Church offices in Salt Lake City, Utah, told me in December 1939 that in July 1891, he was working on the Fox ranch at the head of the Big Blackfoot River, Idaho, and sleeping at night either with half a dozen other men in the barn on the hay or in a tent adjoining the ranch house. One day a girl named Irene McGavin, who assisted with the housework and frequently gathered pie berries in the canyon, came screaming down the canyon to the house with the information that she had just heard an animal yelling. The men tried to convince her that she had heard only an owl, but she knew better.

As Mr. Balfour lay in his tent that night, he heard a "blood-curdling scream" coming from the other side of the ranch house. Rushing to the door of the building, he obtained a shotgun from Miss McGavin, who stood there trembling with fear; but the animal had disappeared when he searched for it.

The next morning Mr. Balfour and his brother, both of whom had seen mountain lion tracks at various times about sheep herds, searched the lawn for animal signs and at last found a mountain lion footprint in the mud of a ditch near the front yard. One of the men in the barn, who had often heard and killed lions in Mexico, had, upon hearing the cry, immediately identified it as that of a cougar, and being much frightened, he and the other men had all climbed into the loft with their bedding. Mr. Balfour impressed me as a man of great sincerity. He said he was familiar with the hoot of the big horned owl and that the scream could not possibly have come from that bird. The cry was so loud, so like that of a screaming woman that it echoed across the canyon, which at that point was approximately half a mile wide. All of the negative evidence one might assemble is overcome by positive testimony of that character, so we are forced to the conclusion that the scream of the mountain lion is rare but frightfully real.

FEBRUARY 1951



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Your Page AND OURS

BIND YOUR ERAS FOR 1950

Subscribers who wish to bind or to otherwise preserve the 1950 volume of **THE IMPROVEMENT ERA** are informed that the annual index is now being prepared. You may receive your index by sending your name and address to **THE IMPROVEMENT ERA**, 50 North Main St., Salt Lake City 1, Utah. Please enclose a three-cent stamp with your request to cover cost of postage.

Logan, Utah
THE IMPROVEMENT ERA has become our (one) indispensable magazine with close seconds—*Relief Society Magazine* and *Children's Friend*. Even the ads do not necessarily detract from its good features.

May this fruitful tree continue to grow and yield its good fruits.

J. S. Stanford

Wonsan, Korea

Dear Editors:

I have always enjoyed reading the ERA, but since I've been out here where I couldn't attend any church services, I have enjoyed it much more. It is a constant source of inspiration, and I anxiously await each issue.

The magazine is read by all the members of my division, and I have to read it as soon as I get it or by the time I see it again it is all worn out.

The articles and stories are getting better all the time. Keep up the good work.

Sincerely,
Stan H. Sabin

November 2, 1950

Dear Editors:

I feel honored to receive such a wonderful magazine. I am a soldier serving in Korea. It is a wonderful book and helps me to know what is going on in our wonderful Church. I look forward to receiving the magazine each month. I hope you will continue to put out such a wonderful publication.

Sincerely,
Pfc. Kenneth Peterson

Campinas, Brazil

Dear Editors:

This will acknowledge receipt with thanks of **THE IMPROVEMENT ERA** for July, August, and September 1950 issues.

I am a member of the Church of Jesus Christ of Latter-day Saints since July 24, 1947, and so I appreciate very much reading the many good things through this wonderful magazine, and the most important articles I have translated to Portuguese for our Church magazine down here.

Thanking you for your attention and sending you my best wishes, I am

Sincerely yours,
Noemy Godoy

THE LIGHT TOUCH

Signed and Sealed

Mr. Bronson died very suddenly, and an important business letter was left unmailed.

Before sending it off, his secretary, who had a passion for explanatory detail, added a postscript below Mr. Bronson's signature:

"Since writing the above, I have died."

Best in Class

A little boy, not particularly brilliant or beautiful, came home one day delighted to tell his parents that the teacher had said he was the best in his class.

They were proud and impressed, and he basked in their praise until they asked what the class had been doing that afternoon.

Said the lad, somewhat reluctantly: "We were practising opening our mouths wide."

By the Smile

A woman got on a streetcar.

"Does this car go to Grand Boulevard?" she asked of Clancy the conductor.

"Yes," replied Clancy.

A few minutes passed.

"Are you sure it goes to Grand Boulevard?"

"Yes," replied Clancy.

"There's no danger we'll go past Grand Boulevard?"

"No," said Clancy.

Every five minutes she asked about Grand Boulevard.

"Will you tell me when we're near it?"

"Yes."

"Just how will I know when we get there?"

"By the smile on me face, lady."

Taste Tells

Mr. and Mrs. Sam Bottomley had one of those knock-down, drag-out arguments.

"You're the worst husband in the world," she yelled. "The way you treat me, if anybody came here, they'd think I was the cook."

"Oh, yeah," growled the husband. "Well, they wouldn't if they stayed for dinner."

Proof

A couple of newlyweds were returning from their honeymoon.

"Darling," said the bride as they stepped off the train, "let's make the people around here believe that we've been married a long time."

"Okay," said the groom, "you carry the suitcase."



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The Far Vision of Youth

A sepia-toned photograph of three Boy Scouts in a mountainous landscape. One Scout stands on a rocky outcrop in the background, pointing towards the horizon. Two other Scouts are seated in the foreground on a rocky ledge, looking in the same direction. They are all wearing traditional Scout uniforms, including hats, neckerchiefs, and backpacks. The background features a range of mountains under a cloudy sky.

Few experiences can compare with the joys of Scouting in the out-of-doors: camping overnight . . . or climbing to the crest of a high peak to watch the infinite pattern of mountains and valleys stretch out to the hazy horizon.

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